THE

HISTORY of the LIVES

Of thoſe Famous

Engliſh Divines,

That were moſt Zealous in promo[ting]

THE

REFORMATION:

Namely,

I. *John Wickliff.*
II. *John Frith.*
III. *Thomas Bilney*
IV. *William Tindal.*
V. *John Rogers.*
VI. *Lawrence Saunders.*
VII. Biſhop *Hooper.*
VIII. *Rowland Taylor.*
IX. *John Bradford.*
X. Biſhop *Ridley,*
XI. Biſhop *Latimer.*
XII. *John Philpot.*
XIII. Archb. *Cranmer.*
XIV. *John Fox.*
XV. Biſhop *Jeuel.*
XVI. *Bernard Gilpin.*

Many of whom ſuffered Martyrdom in Defence of the *PROTESTANT RELIGION* againſt the Errors, Superſtitions, and Idolatry of the *Romiſh-Church.*

With Poems, and the Picture of each Divine.

By *R. B.*

LONDON:

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TO THE READER.

THE Reading the Lives and Acts of those Famous Divines, who by their Preaching, Writing, and Offering up themselves as Burnt Sacrifices, in defence of the True Christian Religion, against the Superstition, and Idolatry of the Romish Church, cannot but be an agreeable Entertainment to all good Men, and real Protestants, as being the Occasion, under God, of our Deliverance from the abominable Errors, Darkness, and Cruelty of that Synagogue of Satan, who still retain the same Principles, and would be guilty of the same Practices, against all that desire to worship God in Spirit and Truth, if it were in their power: For as a Learned Divine truly observes, a Papist is naturally as Kind, Merciful and Charitable as other Men, but it is his Religion, and the uncharitable Principles, and false Doctrines, which the Priests infuse into him, that renders him Unnatural, Barbarous, and ready to commit all manner of Villany against those that differ from him in

Opinion; and to think he does God good ſervice, while he is perpetrating the greateſt Enormities that the Devil can inſpire him with: this emboldens him to violate the moſt ſolemn Oaths, Vows, Treaties, and Obligations that Human Wit can deviſe, and all under pretence of advancing Holy Church; of which we have Experience in the exorbitant Pride and Ambition of one of the greateſt Tyrants that has appeared in the World for ſome Hundreds of Years, which has occaſioned the Death of many Thouſands of Men, the Baniſhment of great Numbers out of their Native Country, and the Tortures and Cruelties exerciſed upon others; he being principally inſtigated thereto by the Popiſh Clergy. I ſhall only add, that we may here ſee the Faith and Patience of the Saints, who loved not their Lives unto the Death for promoting the Goſpel of Chriſt, and the Salvation of their immortal Souls. That we may never forget our Deliverance from the power of this Inhumane Sect, and may be as zealous in believing and practicing thoſe Heavenly Truths that theſe Noble Worthies aſſerted, and for which they deſpiſed all the Honours and Preferments of this Lower World, is the earneſt prayer and deſire of

R. B.

The

The Life of Mr. John Wickliff, *Minister of* Lutterworth *in* Leicestershire, *Martyr.*

With those Divines that were most rare,
John Wickliff justly may compare,
For Learning, Piety, and Wit,
And many useful Works he writ.
Contending stoutly 'gainst *Romes* Errors,
Ne're daunted with their Threats or Terrors;
But to his Death still fought Faith's Fight,
And then went out this Lamp of Light.
But being dead, his Enemies have
Against Truth's Champion in his Grave.
Digging his Bones out of his Urn,
And them for Hereticks did burn.
And thus their folly they express,
To burn dead Corps — 's at Rest.

John

JOhn Wickliff was born in England, in the Reign of King Edward III. [illegible] Educated in Merton College in Oxford, where he was so great a Proficient in the Aristotelian School Divinity, that he was [illegible] and Learning. He was Divinity [illegible] Universities, and had also a Living [illegible] he was very diligent, declaring [illegible] design was to reduce the Church [illegible] Idolatry, especially in the matter of [illegible] But at length observing, that the Doctrines of the Gospel were vitiated, and defiled with many Errors and Inventions of the Priests and Monks, he bewailed the [illegible] of the Christian World, and resolved [illegible] endeavour to [illegible] although he was sensible [illegible] opposition he was like to meet with, in attempting to [illegible] out of Men's Minds those Opinions that by long use and custom [illegible]

What he foresaw accordingly happened; for he no sooner began to question the Doctrine of the Romish Church in the matter of the Sacrament, but the Rabble of Priests and Friars assaulted him on every side: and at length Simon Sudbury Archbishop of Canterbury deprived him of his Benefice in Oxford, where he yet continued till 1377. But King Edward III. growing old and infirm, and his Son Edward the Black Prince being dead, a Parliament was called, wherein twelve of the [illegible] Peers were appointed to manage all State Affairs; who being afterwards removed, the whole Government of the Realm, under the King, was devolved upon John of Gaunt, Duke of Lancaster, who had a great kindness for Wickliff, which gave such offence to the Clergy, and particularly to the Archbishop of Canterbury, that he in revenge [illegible] Report, that John of

Gaunt

Gaunt was not the Son of K. *Edward* 3. nor born of the Queen; who being in Travel at *Ghent* in *Flanders*, was delivered of a Daughter, which that overlaid in Bed; whereupon fearing the King's displeasure, she substituted a Male Child, Born of a Woman in that Country, in the room of it, whom the Queen brought up, and is now Duke of *Lancaster*. This the Bishop affirmed the Queen told him upon her Death-bed, under the Seal of Confession; yet with admonishing him, that if the Kingdom were like to fall to ruine, to reveal it, and thereby prevent a false Heir from succeeding in the Kingdom.

The Duke being fully incensed against the Bishop for this notorious slander, prosecuted him so vigorously in Parliament, that he was deprived of all his Estate, and forbid coming within 10 Miles of the County; but by the power of the Clergy, and their Confederate *Alice Perrs*, King *Edward*'s Harlot, who prevailed with him to do what she pleas'd, he was again restored to his Temporalties. In the mean time, the Duke of *Lancaster* sent for *Wiklif* from *Oxford*, who now openly taught, that the substance of Bread and Wine remained in the Sacrament of the Lord's Supper after the Words of Consecration, proving his Assertion by Authority of Scriptures, and the Ancient Fathers; rejecting such Authors as had written since the Year 1000, at which time he affirmed Satan was loosed, and many pernicious Errors had been broached. For this the Prelates were enraged against him, but he was preserved from their fury by the favour of the Duke of *Lancaster*, and *Henry* Lord *Percy*, till the Year 1377. At which time, *Simon Sudbury* Bishop of *Winchester*, who had before deprived him, and commanded him not to meddle any more in those matters, sent forth his citation for

Wiklif

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What he foresaw accordingly happened; for he no sooner began to question the Doctrine of the Romish Church in the matter of the Sacrament, but the Rabble of Priests and Fryars assaulted him on every side; and at length *Simon Sudbury* Archbishop of *Canterbury* deprived him of his Benefice in *Oxford*, where he yet continued till 1377. But King *Edward* III. growing old and infirm, and his Son *Edward* the Black Prince being dead, a Parliament was called, wherein twelve of the discreetest Peers were appointed to manage all State Affairs; who being afterwards removed, the whole Government of the Realm, under the King, was devolved upon *John* of *Gaunt*, Duke of *Lancaster*, who had a great kindness for *Wicklif*, which gave such offence to the Clergy, and particularly to the Archbishop of *Canterbury*, that he in revenge [illegible] Report, that *John* of

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Wickliff

Wicklif to appear before him; of which the Duke of *Lancaster* having notice, and doubting that he being but one, should be run down by the Bishop, and several others, that were to assist him, he sent four Batchelors of Divinity of the same Sentiments, to join with him; and for more surety, the Duke himself, and the Lord *Percy*, Marshal of *England*, accompanied him; encouraging him by the way, not to fear the faces of the Bishops, who all of them had not so much Learning as himself; nor to be troubled at the concourse of the People, since they should secure him against them.

Being thus encouraged he went to St. *Paul's* Church, where Multitudes of People were assembled upon this occasion, so that the Lord Marshal could hardly make way for him through the Crowd; upon which, *Courtney*, Bishop of *London*, said, *If I had known what Mastries you would have play'd among the People, I would have kept you out of this Place.* The Duke replyed, he would keep such Mastery there, tho' he said nay. They then coming to the Place, where the Archbishop and Bishop sat, *Wicklif* presented himself to know his Charge: The Lord *Percy* bid him sit down, since having many things to answer to, he had need of a soft Seat; the Bishop of *London* being therein enraged, said he should not sit; it being contrary to Law and Reason, that he, being cited before his Ordinary, should sit during his Answer, but ought to stand. This occasioned bitter Railing and Reviling between the Bishop and the Duke, who took the Lord *Percy*'s part, and told the Bishop, that he would take a course to pull down the Pride of him, and all the Prelates of *England*: Hereupon the *Londoners* cryed out, that they would sooner lose their Lives, than suffer their Bishop to be abused; so that all

things

things being in confusion, the Assembly was dissolved for that time.

The next day, the Duke and the Lord *Percy* coming to Parliament, a Bill was brought into the House of Peers, in the name of the King, by the Lord *Thomas* of *Woodstock*, another of King *Edward*'s Sons, and the Lord *Percy*, that *London* should no longer be governed by a Mayor, but by a Captain appointed by the King, as formerly it had been; and that the Marshal of *England* should have all the power of making Arrests in this City, as he had in others. This Bill was stoutly opposed by *John Philpot*, Burgess of *London*, and the next day, the Common-Council of the City met to consult about it; while they were assembled at *Guildhall*, the Lord *Fitzwalter*, and the Lord *Guy Bryan*, came thither, whom the People judging to be Spies, they were ready to insult them, till they were obliged to swear, that they only came to inform them of their care to preserve their Liberties, which if they did not speedily prevent, would be ravished from them, since at that very time, the Lord Marshal held one of their Citizens Prisoner in his House; this was no sooner spoken, but the Citizens ran tumultuously to their Houses, and arming themselves, went to the Lord *Percy*'s House, broke open his Gates, rescued the Prisoner, took the Stocks they found there, and burnt them in the Street; searched for the Lord himself, and not finding him, cut his rich Beds and Hangings to pieces; and then supposing he was with the Duke of *Lancaster*, they ran to his Palace in the Savoy, where being repulsed, they took the Dukes Arms, and hung them up reverst like the Arms of a Traytor, wounding a Priest for vindicating him, so desperately, that he dyed soon after; and meeting one of the Dukes Ser[illegible] with a Badge of his Arms-

on his Breast, they took it away and had killed the Man, had not the Lord Mayor rescued him; who with his Brethren, being sensible of the great power of the Duke, went to wait upon the Old King and excuse this Riot, humbly asking pardon for what they could not prevent. However the Mayor and several of the Aldermen were deposed, the King nominating others in their room; and thus the Government of the City continued till the death of K. *Edward*: But the Citizens applying themselves to the young King, he persuaded them to make their Submission to the Duke, which they did, and thereupon their Mayor, Aldermen and Liberties were restored.

Soon after King *Edward* 3. died, and *Richard* 2. his Grandson, and Son to the Black Prince, succeeded him; and thereupon the Duke of *Lancaster*, and the Lord *Piercy* surrendring their Offices, retired to their own Houses in the Country, without medling with State-matters; of which the Prelates taking advantage, resolved now to revenge themselves upon *Wickliff*, and out of his Sermons and Writings drew up the following Articles against him.

I. 'That he should affirm, that the Holy Eucharist, after the Consecration, is not the very Body and Blood of Christ.

II. 'That the Church of *Rome* is not the Head of all other Churches in the World; nor had St. *Peter* any more Power given him by Christ, than any of the other Apostles.

III. 'That the Pope of *Rome* hath no more Power to use the Keys, than any other Presbyter.

IV. 'That the Temporal Lords may take away the Temporalities of the Churchmen, upon their offending against the Laws.

V. 'That the Gospel [illegible] is self a sufficient Rule, both of Faith and Manners, without the help of Tradition, or Ca[illegible] VI. 'That

VI. That neither the Pope, nor any other Prelate ought to have Goals of their own, for imprisoning Laymen for their Offences.

These with some other Articles against him, were sent to Pope *Gregory*, by the concurring Sentence of whom, and 18 Cardinals, they were condemned as Heretical and Erroneous. The Pope likewise sent his Bull to *Oxford*, rebuking them sharply, for not extirpating these damnable Opinions, which the Proctors and Masters of the University looked upon to be so insolent, that they consulted whether to receive it with honour or contempt. The Pope likewise sent Letters to the Archbishop of *Canterbury*, and the Bishop of *London*, commanding them to seize and imprison *Wickliff*, and to admonish the King and Nobles of *England*, not to countenance his Doctrines upon any account whatsoever; desiring the King to assist the Bishops in prosecuting him.

The Bishops, encouraged by these Letters, resolved to proceed against him with the utmost severity; but it pleased God to overthrow their Devices, for the day of his Tryal being come, *Lewis Clifford* brought an Order from Court to the Prelates then sitting in the Chappel of *Lambeth*, that they should not proceed to pronounce any definitive Sentence against him, wherewith they were struck into a profound silence; yea, several of the common People of *London* came thither, and protested, that they would not suffer them to proceed any farther against him. Hereupon *Wickliff* was dismist, with a charge from the Bishops, that he should not preach any such Doctrines, to withdraw the People from the true Catholick Church. However he disregarded the same, going about barefoot in his Fryars Gown, and instructing them in the Gospel of Christ as he did before. About this

this time Pope *Gregory* 11. died, after which there happened a Schism in the Church, between two Popes and others succeeding them, which continued 39 Years, even to the Council of *Constance*. Soon after there was a great Insurrection, headed by *Jack Straw* and *Wat Tyler*, who marching into the City, seized *Simon Sudbury*, Archbishop of *Canterbury*, and cut off his Head upon *London-Stone*.

To him succeeded *William Courtney*, Bishop of *London*, who was a furious Enemy to the Doctrines of *Wickliff*, and published an Edict, forbidding all Persons, under a severe Penalty, to associate with, or encourage him; threatning to pronounce the great Excommunication against him and them, if within three days after Canonical Warning, they did not renounce his Heretical Opinions. *Wickliff* thereupon appealed from the Pope and his Clergy to the King; but the Duke of *Lancaster*, who for some Politick Ends complyed with the Bishops, perswaded him to forbear and submit to his Ordinary. He finding himself in a great strait, was obliged at length so to qualify his Confession of Faith, that he thereby assuaged the rage of his Enemies. The next year, the Archbishop summoned a Convocation to be held at *London*; which being assembled at *Black-Fryars* to condemn *Wickliff*'s Doctrine, a dreadful Earthquake happened at that instant, which was felt all over *England*, and so terrified the Bishops, that they proceeded no farther at that time. However the Archbishop declared some of his Doctrines to be Heretical, others Erroneous, Irreligious, and Seditious, and not consonant to the Faith of the Church of *Rome*; and prevailed so far with the young King, that he published the following Letters Patents against him.

'Forasmuch, as the Archbishop of *Canterbury* hath

'hath made ſupplication to us, for Coercion and 'due Caſtigation of all ſuch as ſhall henceforth 'obſtinately preach and maintain any of thoſe 'Concluſions, which in a late Convocation have 'been judged Heretical, &c. requeſting that we 'would vouchſafe to put too the Arm and helping 'Hand of our Kingly Power: We therefore 'moved by our Zeal for the Catholick Faith, 'whereof we are and will be Defenders, and 'being unwilling that any ſuch Hereſies ſhould 'ſpring up within our Dominions, do give 'and grant Licenſe and Authority, by theſe 'Preſents, to the foreſaid Archbiſhop and his 'Suffragans, to Arreſt and Impriſon either in 'their own Priſons, or elſewhere, all and every 'Perſon and Perſons, that ſhall either privately 'or openly preach or maintain the aforeſaid Con-'cluſions, upon pain of forfeiting all their Goods, 'and to obey, and humbly to attend upon the 'Archbiſhop and his Suffragans, in the execution 'of theſe Preſents, &c.

The King ſent Letters to the ſame effect to the Vicechancellor of *Oxford*, forbidding all Perſons to entertain *John Wickliff*, or his Followers, or to converſe with them, under pain of being baniſht out of that Town and Univerſity, till they had made their ſubmiſſion to the Archbiſhop; the Vicechancellor and Proctors were likewiſe commanded to apprehend any that adhered to him or his Tenets, and ſeize their Books, which they were to ſend to the Archbiſhop, upon the Forfeiture of all the Liberties and Priviledges of the Univerſity.

The fury of his Enemies increaſing, he was either baniſhed or retired into ſome ſecret place. During which, he ſent a Confeſſion of his Faith to Pope *Urban*, wherein he tells him, that ſince the Biſhop of *Rome* called himſelf the Vi-

car

car of Christ, he of all Men was bound most strictly to obey the Laws of Christ, in the Gospel, since the being the greatest among Christ's Disciples, consisted not in Worldly Honours, but in the exact imitation of the Life and Doctrine of Christ; exhorting him to leave all temporal Rule to the secular Powers as Christ did, praying him and his Cardinals to follow the Example of the Lord Jesus, and instruct the Flock: But the Pope was so busy in defending himself against the Anti-Pope at *Avignon* that he had no leasure to attend such matters: And soon after, *Wickliff* returned from his Banishment, and fell so dangerously sick, that his Life was despaired of. Whereupon the Fryars sent four of their Order to persuade him to recant his former Errors, before he went out of the World; who hearing their Message, desired to be set up in his Bed, and then said with a loud voice, *I shall not dye but live, to declare the vile and wicked Acts of the Fryars.* And recovering accordingly, he writ a Treatise against the Order of Fryars, which is mentioned by Dr. *James*, in his Book called *Wickliff's* Conformity to the Church of *England*, who says, that he was an Orthodox Divine, and that most of the Articles which he held, are agreeable to the present Church of *England*.

Mr. *Wickliff* first received the knowledge of the Truth, from one Fryar *Bainard Lollard*, who brought the Doctrine of the *Waldenses* into *England*, and from whom his Disciples were called *Lollards*. He was a secular Priest, a great Enemy to idle and luxurious Monks, and a couragious Witness to the true Faith. He was highly honoured and esteemed by King *Edward* 3. and many of the Nobility, for his Learning, Eloquence, Piety, and Prudence, and was sent by the King, among other Lords, as Ambassadors to the Duke

of

of *Milan*, to treat about a Marriage between *Lionel* the Kings Son, and that Duke's Daughter. He writ a great number of Books. *Æneas Silvius* relates, that *Sabinens*, Archbishop of *Prague*, burnt 200 Volumes of *Wickliff's* Works, excellently written, richly covered, and adorned with Bosses of Gold. In his Book, intituled—*The Pathway to perfect Knowledge*, he declares what pains he had been at, in getting many old *Latin* Bibles, saying, *The late Bibles were very corrupt, and that he had imployed several to assist him in translating the Bible into English.*

'He taught, that the Gospel sufficeth to Salva-
'tion, without observing the Legal Ceremonies,
'and urged Christian Men and Women, Young
'and Old, to study the Scriptures frequently,
'especially the new Testament; which said he,
'is full of Authority, and *gives understanding to*
'*the simple*, especially in all Points necessary to
'Salvation, &c. And tho' Kings and Lords
'know no more of the Scriptures, than what is
'written of *Jehosaphat*, *Hezekiah*, and *Josiah*, yet
'they may learn sufficiently from thence, how to
'live well, to rule their People by the Law of
'God, and to avoid Pride, Idolatry, Tyranny,
'and other Sins. But, Alas! Alas! whereas
'King *Jehosaphat* sent his Princes, Priests, and
'Levites to teach Gods Law openly in every City,
'Christian Lords now-a-days, send to their
'Leige People the Pope's Pardons, (which are
'open Lyes, granting many Hundred Years par-
'don after Doomsday) to be preached generally
'in their Dominions; and if any be found to
'speak against the Errors of Antichrist, &c. he
'shall be imprisoned, and proceeded against as a
'Traytor to God and his Prince. And whereas
'King *Hezekiah* buried himself in cleansing God's
'House, &c. Christian Princes defile the Sanctu-

'ary of God, by bringing in Simoniacal Priests, 'that are full of Covetousness and Heresy, of 'Hypocrisy and Malice, seeking to hinder God's 'Law from being known, observed, and freely 'preached, yea, some of these Potentates keep 'many Prelates and Curates in their Courts, and 'imploy them in secular matters, which is con-'trary both to the Laws of God and Men.

'Insomuch that it is to be feared, that Kings 'and Princes have sinned with *Manasseh*: God 'grant them to repent like *Manasseh*. Now in 'England a Man may be protected from the perse-'cution of Prelates, if he will swear needless, 'foolish, and unadvised Oaths, as by the Bones, 'Nails, Sides, or any other part of the Body 'of Christ: If he will be proud and lascivious, 'and not meddle with Gods Law nor reprove 'Sin: But if a Man abstain from wicked and 'unlawful swearing, and out of charity to Mens 'Souls reprove Sin; this is cause enough for 'some Princes and Prelates to slander them, to 'call them Lollards, Hereticks, Raisers of Sedi-'tion, and Traytors to the King. How much 'blood, and how many Murders are several Prin-'ces guilty of, being instigated thereto by the 'Prelates, their Confessors and Preachers? How 'many poor Christians are starved for want, while 'they bestow their Charity upon dead Idols, 'Stocks, Stones, rich Clergymen, and pretended 'Religious Persons; they kneel and pray to dead 'Images, and yet beat, imprison and slay Chri-'stian Men? What honouring of God is this?

To be sure, such Discourses as these enraged the Prelates and Monks against him, so that they burnt all the Books of his that they could meet with, tho' many are still extant in the Royal Li-brary at St *James's Westminster*. Yet King *Edward* who knew him to be a faithful and painful Preach-

er,

er, protected him from their Fury. By his means the Pope lost the Power of nominating Bishops in *England*, the Tenths of all Benefices, and Peter Pence; whereupon *Polidore Virgil* calls him an infamous Heretick. He lived some Years after his return from Banishment, and was interred at his Parsonage of *Lutterworth* in *Leicestershire*; his dead Body being digged up by order of Pope *Martin*, 43 Years after he was buried: Thus executing their cruelty after his death, against which he had preached while alive, his Body being burnt with the Curses and Execrations of that Man of Sin.

The Life of Mr. John Frith, *Martyr.*

IN all past Ages and succeeding days,
God to his Honour and Eternal Praise,

Hath

Hath never left his Church quite destitute,
Of faithful Witnesses; both to dispute,
And dye too for his holy Verity,
If called thereto, with all Alacrity,
And admirable fortitude of Mind.
In which blest Roll of Martyrs we may find,
Learned *John Frith*, an *Englishman* by Birth,
Who, from his Youth appeared a Man of Worth,
Having a ready Wit, and pregnant Parts,
Whereby he profited in Tongues and Arts.
And without Flattery, we may truly say,
Religion was *Frith's* Prop, and he her Stay.

John Frith, was born at *Westram* in *Kent*, and from his Childhood, had an extream inclination to Learning, a ready Wit, and a large Capacity to receive and understand any thing that was proposed to him; he adding much diligence to that virtuous disposition which God had bestowed upon him. He was first a student in *Cambridge*, where he profited wonderfully in the knowledge of all Arts and Tongues, and by Providence he became acquainted with *William Tindal*, through whose pious Instructions, he first received into his Heart that seed of the Gospel and sincere Godliness, which continued in him to his dying day. About this time, Cardinal *Woolsey* designing to build a stately College in *Oxford*, now called *Christ-Church*, he sought out for such as did excel in Knowledge and Learning, to be Fellows of the same. Among others, *John Frith* was chosen for one. Now these worthy young Men placed there, conferring together about the abuses of Religion which at that time were crept into the Church, they upon information against them, were accused of Heresy, and together with some others from *Cambridge*, imprisoned in a dark Dungeon where salt Fish was kept, the Stench whereof

whereof was so offensive, that some of them died. But Mr. *Frith*, by God's Providence, escaped, and in the Year wherein Queen *Elizabeth* was born, he was delivered out of Prison, by virtue of a Letter from Cardinal *Woolsey* on his behalf; and to avoid the persecution of his Adversaries, went beyond Sea. After two Years he returned again, and having occasion to go to *Reading* in *Berkshire*, he was seized for a Vagabond, and set in the Stocks, and confined there so long, that he was ready to starve for hunger: At length he sent for the Schoolmaster of the Town, to whom in elegant *Latin*, he declared his miserable condition; he being much affected with his Eloquence took pity on him, and the more when he heard him speak *Greek*, and repeat several Verses out of *Homer*; and thereupon went instantly to the Magistrates and procured his Liberty.

However, being sensible that he was much maligned by his Popish Enemies, and particularly by Sir *Thomas More*, then Lord Chancellor of *England*, who made inquiry after him both by Sea and Land, promising great Rewards to those that could bring tidings of him; he was obliged to change his Lodgings and Apparel often, to avoid the Storm; yet at last he was betrayed by one *William Holt*, a Taylor, who *Judas* like, pretended great Friendship to him: He was then sent Prisoner to the Tower, where he had many disputes with the Bishops, and with Sir *Thomas More* in writing, wherein he used such evidence of Scripture, and strength of Reason, that he confuted and confounded his Opponents, and converted Mr. *Rastal*, who was Sir *Thomas More*'s Son in Law, to his opinion. During his imprisonment, Dr. *Curteine* King *Henry* the Eighth's Chaplain, preached a Sermon before him, wherein he inveighed bitterly against the *Sacramentaries*,

as the Proteſtants were then called, who denyed the real preſence of Chriſt in the Sacrament, ſaying, *It is no wonder, that this abominable Hereſy doth ſo much prevail among us, ſeeing there is one now in the Tower, who is ſo bold as to write in defence of it, and yet no man takes care for his Reformation*: This Doctor being incited thereto by *Gardiner*, Biſhop of *Wincheſter*, on purpoſe to procure the deſtruction of Mr. *Frith*. His Enemies alſo ſuggeſted to the King, that he was kept in the Tower, rather for his Security than Puniſhment, by the Lord *Cromwel*, and others that favoured him.

Hereupon, the King order'd the Archbiſhop of *Canterbury*, and the Lord *Cromwell* to call him forthwith into Examination, that ſo he might either be compelled to recant, or to ſuffer condign Puniſhment; but they delaying the time the King was ſo offended, that he ſent a Commiſſion to the Archbiſhop *Stokeſly*, the Biſhop of *London*, and others, to proceed immediately to his Examination, and not to ſuffer any concourſe of Citizens to be preſent. The Archbiſhop therefore removed to his Palace at *Croydon*, whither the reſt of the Commiſſioners came. The day before his Examination, the Archbiſhop ſent two of his Gentlemen to bring *Frith* from the Tower to *Croydon*, who carried the Archbiſhops Letter, and the Kings Ring to the Lord *Fitz Williams*, Conſtable of the Tower, requiring him to deliver up his Priſoner, who lodging them at *Weſtminſter*, and underſtanding their buſineſs, fell to Curſing and Swearing, damning *Frith* and all *Heretiks*, ſaying, *take your Heretick with you*. *Frith* being delivered to theſe two Men, as they went in a Boat towards *Lambeth*, one of them ſeeming very ſorry to ſee him in that condition, thus diſcours'd him.

Conſider

" Conſider Sir, the ſtate you are now in, a Man
" altogether undone as to this World, if you do
" not behave your ſelf wiſely. But tho' your caſe
" be dangerous, yet you might ſave your ſelf, by
" giving way to the Times, and ſeeming ſome-
" what to relent as to your Opinion, which you
" may have occaſion and opportunity to promote
" again hereafter. You have many Friends, that
" will ſtand by you as far as they are able and
" dare: And it is great pity, that a Perſon who
" hath ſuch ſingular knowledge in the *Greek* and
" *Latin* Tongues, and is ſo accompliſhed in all
" kind of Learning, as well in the Scriptures as
" the Ancient Fathers, ſhould now, all at once,
" ſuffer all theſe excellent Gifts to periſh, with
" little profit to the World, and leſs comfort to
" your Wife, Children, and Kindred. As for your
" opinion of the Sacrament, it is ſo unſeaſonably
" declared at this time in *England*, that it is like
" to do more hurt than good. Therefore be ruled
" by good counſel till a fitter opportunity offers.
" This I am ſure of, that my Lord *Cromwell*, and
" my Lord of *Canterbury* have a great kindneſs for
" you, knowing you to be an eloquent and learned
" Young Man; young in Years, but old in Know-
" ledge, and likely to be an Inſtrument of much
" good and profit to this Kingdom, and therefore
" they will never ſuffer you to come into any dan-
" ger if you will be adviſed by them: But if you
" ſtand ſtiff in your Opinion, it is not in their
" power to ſave your Life; for as you have good
" Friends, ſo you have mortal Foes.

" I give you hearty thanks, ſaith Mr. *Frith*,
" for your good will, and counſel, whereby I per-
" ceive that you have a love for me; yet ſuch is
" my Cauſe and Conſcience, that I neither may
" nor can ſtart aſide out of any worldly reſpect,
" without danger of Damnation, nor fly from the

" Truth

'Truth whereof I am convinced, and which I 'have publiſhed, concerning the Lord's Supper; 'ſo that if I am asked what my Judgment is about 'it, I muſt needs declare my knowledge and be-'lief therein as I have formerly written, tho' I 'were ſure to loſe 20 Lives if I had them; and I 'will tell you farther, that I am provided with 'Scriptures, Fathers, Schoolmen, and others for 'the defence and proof of my Opinion; ſo that 'if I am indifferently heard, I am ſure my Adver-'ſaries can neither condemn me nor my aſſertion, 'unleſs at the ſame time, they condemn St. *Au-'guſtine*, and moſt of the Antient Writers; yea, 'the Biſhop of *Rome* himſelf formerly ſpoke my 'Sentiments, and defended the Cauſe which I 'now am engaged in: I marry, *replied the Ger-'man*, if you could be indifferently heard, but I 'much doubt that; for our Saviour Chriſt could 'not be indifferently heard; neither do I believe 'he would be ſo if he were now in the World, 'eſpecially if he maintained your Opinion, which 'is now ſo odious to this Generation, who are 'ſo far ſtrayed from the true knowledge of Re-'ligion.

'Well, ſays *Mr. Frith*, notwithſtanding this, 'I am fully aſſured, that this Doctrine of the 'Sacrament, which is ſo hardly digeſted either by 'the Clergy or Laity at preſent, yet if you 'live 20 Years longer, (what ſhall become of 'me) you will ſee the whole Realm of my Opini-'on, tho' probably ſome particular Perſons will 'not be perſuaded to embrace it; and if this 'come not to paſs, then count me the vaineſt and 'falſeſt Man that ever ſpoke with a Tongue. 'And whereas you ſay, that my death would be 'grievous to my Friends: I grant that for a 'ſmall time it will be ſo; but if I ſhould ſo mo-'derate my Opinion that I ſhould only be kept in

'Priſon,

'Prison, this would only be a longer grief and 'disquietness to me and my Friends both in Body 'and Mind. Therefore all things considered, 'it will be better for me, and my Relations that, 'I should die in this Cause than live in continu-'al Imprisonment and Poverty. And God Al-'mighty knows what he hath to do with his 'poor Servant, whose Cause I now defend and 'not my own; from which, by his Grace, I never 'intend to recede so long as he gives me Life.

When they landed at *Lambeth*, and had a little refreshed themselves with some Food, they all three went together on foot toward *Croyden*, the Gentleman still lamenting the peril Mr. *Frith* was in, and contriving within himself how to deliver him out of the Bishops hands, and at length hit upon an expedient for that purpose, and privately imparted his Thoughts to his Companion, who readily joined with him therein. He then told Mr. *Frith*, that it much grieved him, that he must lead him as a sheep to the slaughter, and that he had therefore resolved to deliver him out of the Lyons mouth, whatever danger he should incur thereby. And said he, *my Fellow and I have consulted of a way how you may make your escape, and yet we our selves not be suspected of being concerned therein; for when we come to yonder Hill, called* Bristow-Cawsey, *where there are Woods on each hand, you shall turn in to that on the Left which leads into* Kent, *and so by help of Friends convey your self away, and we will so order the matter, that you shall never be pursued that way.*

Mr. *Frith* hearing his Discourse, said with a Smile; 'And is this the effect of your secret con-'sultation all this while; I suppose you have lost 'labour in your time, and so you are like to do 'now; for if you should both go to *Croyden*, and 'tell the Bishop that you had lost *Frith*, I would

'certainly

" certainly follow you as fast as I could, and bring " them News that I had found *Frith* again. You are a strange Man, said the Gentlemen, to talk thus; do you think that your reasoning with the Bishops will do you any kindness? But I much wonder, that you should be so willing to fly the Kingdom before you were taken, and are now so unwilling to save your Life when you have a fair " opportunity. Marry, quoth *Frith*, there is a " great difference between then and now; for then " I endeavoured to escape because I was at liberty, " and not under confinement, and was willing to " improve my Studies beyond Sea, where I was " Reader of the Greek Tongue; but being now " taken by the higher Powers, and by God's Pro- " vidence fallen into the Bishops hands, only for " the sake of Religion, and for that Doctrine " which I am bound in Conscience, and under " pain of Damnation to maintain, if I should now " abscond and run away, I should run from my " God, and from the Testimony of his Word, " whereby I should deserve a thousand Hells. And " therefore I return you both my hearty thanks " for your good-will towards me, beseeching you " to bring me whither you are commanded, or " else I will go alone. And so with a merry heart and chearful countenance he went with them, discoursing pleasantly about divine matters by the way till they came to *Croyden*; where for that night he was kindly entertained at the Porters Lodge.

Next morning he was called before the Bishops, before whom he so readily answered all that was objected against him, that the Auditors admired at it. And his Allegations out of St. *Augustine* and other Antient Fathers, were so plain and pertinent, that some of them much doubted, whether what he said was true or not; but after they had

1691

had done, Dr. *Heath* privately told the Archbishop, that no Man could deny his proofs out of St. *Augustine*; yet after this, without any regard to his Piety, Learning, or Merit, he was turned over to the Bishop of *London*; who called him into his Consistory, and without regarding the Opinion of the Fathers, condemned him for an Heretick, after he had witnessed a good Confession, and then delivered him over to the Lord Mayor and Sheriffs of *London* to be burnt.

When he came to *Smithfield*, where he was to suffer, he continued very courageous, and was no way daunted; and being chained to the Stake, and the Fire kindled, he willingly embraced the same; but the Wind blowing away the Flame made him longer in dying; yet by divine assistance, he endured it with so much patience as if he felt no pain in that great Torment: And so at length he quietly resigned up his Spirit to God, in the Year 1531. At the time of his burning, Dr. *Cook*, a *London* Priest admonished the People, that they should pray for him no more than they would for a Dog; but *Frith* smiling, prayed God to forgive him; which mild Speech much [illegible] the People, who were very angry at the Parson's uncharitableness.

This blessed Martyr [illegible] Books, which were [illegible] in the Reign of King [illegible] and Queen *Mary*, but much [illegible] in the time of K. *Edward* [illegible] by devout and religious Protestants. What he prophesied of, that in 20 Years his Opinion should be generally embraced, happened exactly in the Reign of K. *Edward* 6. Whilst he was beyond Sea, he was very assistant to Mr. *Tindal* in translating the New Testament. And it pleased God, that by a singular providence, three or four of his most useful Treatises were strangely preserved, which

suggested thus: upon Midsummer Eve, in 1646, a Codfish was brought into *Cambridge* Market, and being cut open for sale, and the Garbidge thrown away, a Woman looking on it espied some Canvas in the Maw of it, and taking it up found a small Book inclosed therein, much soiled and covered over with slime and congealed matter, from which being cleansed, the Book was carried to the Vicechancellor, who took special notice thereof, and it appeared to contain the following Treatises, written by *John Frith*. *A Preparation for the Cross*. *A Preparation for Death*. *The Treasure of Knowledge*. *A Mirrour or Glass to know thy self*. *A brief Declaration to which end we are to pray*. This Book was reprinted, which Providence seems to have discovered for the comfort of those who lived in the time of the Civil Wars, that raged some Years after. This Fish was caught in *Lyn-Deeps*, on the Coast of *Lyn*. He suffered Death in the 22d Year of King *Henry* 8. 1533.

The

The Life of Mr. Thomas Bilney.

BIlney at *Cambridge* Universitie
Was bred; Famous for Arts and Piety,
Where, by his Powerfull Preaching, he converted
Holy *Hugh Latimer*, then much perverted
To Popery: He many a Proselite
Made of the Students by the Gospels Light.
For which by *Woolsy* he was persecuted,
And with his Priests and Doctors oft disputed,
Who by their Subtilty and Threats, at length
Vanquish and overcame his Humane Strength,
And caused him to recant; in which sad Case
This wretched Man lay for a twelve Months space,
In bitter anguish and perplexity,
Afraid to Live, and yet afraid to Dye;

As length God out of his abundant Grace,
Their Comfort, and Despair away did chase:
Which [illegible] recover'd Soul with Joy;
And [illegible] he doth imploy
On zealous and [illegible] preaching down
The wicked [illegible] Triple Crown:
And offered [illegible] Life in Truth's defence,
His Soul ascending to Heaven's Joys from hence.

Thomas Bilney was an *Englishman* born, and Educated in the University of *Cambridge*, where he soon became an excellent Proficient in all the liberal Sciences, and was chosen Fellow of *Trinity-Hall*, and Professor of the Civil and Canon Law; but afterwards, applying himself to the Study of *Divinity*, he was exceedingly inflamed with the love of Religion and true Piety. Being appointed to preach, at a Small Cure belonging to that Hall, he taught with such power and evidence of Truth, that he converted many of the Students to the knowledge of the Gospel, and among others, *Hugh Latimer* who was Chief Bearer, which he used to carry in Processions. He afterwards left the University, and went about Preaching the Gospel in all Places, and sharply reproving the Pomp and Pride of the Clergy.

This stirred up their Rage against him, and in a short time Cardinal *Woolsey* caused him to be apprehended and examined upon several Articles, which were drawn up against him, namely. 'That in 'the Church of *Willesdon*, he exhorted the People 'to put away their Gods of Silver and Gold, and 'to forbear making Offerings to them, since it was 'manifest, that the Gifts they bestowed upon 'them were many times wasted upon Whores, 'and in Bawdy Houses; and that the Jews and 'Infidels would have turned Christians long 'ago, were it not for the Idolatry of the Church

of

of *Rome*, and their making Offerings to Stocks and Stones. That Christ is our only Mediator, and that therefore we should not make our applications to Saints. That Man is so imperfect in himself, that he cannot merit any thing from God by his own Works. That it was high Heresy to affirm, that to be buried in St. *Francis* his Cowl, would procure the pardon of the greatest part of our Sins, since the blood of Christ *cleanseth away the sins of the World*. That it was a great folly for People to go on Pilgrimages, since the Miracles done at *Walsingham* and *Canterbury*, and other Places, was performed by the Devil, by God's permission, to blind the poor People. That the Pope hath not the Keys nor the Authority of St. *Peter*, except he live the Life of St. *Peter*. That there has not been a good Pope for 700 Years past, and that of all since the Apostles times, we read of but *Fifty* that were good. Lastly, that he prophesied, that there would others succeed him, who would teach the People the same Doctrine, and work the same, that he did, which was the true Gospel of Christ, and agreeable to the Holy Scriptures, and the Writings of the Ancient Fathers of the Church, &c.

Upon these and the like Articles whereof he was charged, the Cardinal who was employed in the great Affairs of the Kingdom, turned him over to *Tonstal*, Bishop of *London*, who after examination of Witnesses, urged him to recant, but he flatly refused it for three days successively, saying, *Let Justice and Judgment be done in the name of the Lord, that is the day which the Lord hath made, let us be glad and rejoice in it*. Then the Bishop after disputing with him, pulling off his Cap said, *In the name of the Father, the Son and the Holy Ghost, Amen*. God shall make

and his Enemies shall be scattered; and making a Cross on his Forehead and Breast, added, I by the consent and council of my Brethren here present, do pronounce and declare thee *Thomas Bilney* to be convict of Heresy, and for the rest of the Sentence, we will take deliberation till to morrow. Being met the next day, the Bishop asked him if he would return to the Unity of the Church, and revoke his Error. Mr. *Bilney* answered, that he would not bring a scandal on the Gospel, trusting that he was not separated from the Church, and that if a Multitude of Miracles might be credited, he could have Thirty Men of good Lives to appear for him, for one that was produced against him. The Bishop replied, that it was too late, and he could admit of no Witnesses, and therefore exhorted him to abjure. This Contest continued between him and the Bishop several days, they disputing, and he refusing to recant. But at length, through human frailty, he told him, that he had been persuaded by Mr. Dancster to abjure, and so reading his Abjuration, he subscribed it. And for his Penance was ordered to continue in Prison till he was released by the Cardinal, and that the next day he should go bare-headed before the Procession, with a Faggot on his Shoulder, and so stand at St. *Paul's* Cross during the Sermon. All which he performed.

In the time of his Imprisonment, before his Abjuration, he writ several Letters to the Bishop of *London*; in one of which, he compares the Priests and Friars that accused him, to *Jannes* and *Jambres* to *Elymas*, *Demetrius*, *Saulus*, *Cain*, *Ismael*, &c. Adding, 'These are those Physicians upon whom the Woman vexed 12 Years with a bloody Issue spent all that she had, and found no help, growing still worse, till at last

the

she came to Christ and was healed by him: Oh! the mighty Power of the most High, which I a miserable Sinner have often tasted and been sensible of; whereas, before I spent all upon these ignorant Physicians, so that I had little strength left me, less money, and less Wisdom and Understanding; but at last I heard news of *Jesus*, when the New Testament was translated by *Erasmus*, which I hearing was elegantly done, I bought it, being allur'd rather by the eloquent *Latin* than the Word of God; for at that time I knew not what it meant, and looking into it, by God's special Providence, I met with those Words of the Apostle St. *Paul*, *This is a true saying, and worthy of all acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief.* O how sweet and comfortable was this to my Soul; this one Sentence, through God's Instructing and inward working, did so exhilerate my heart, which before was wounded with the guilt of my Sins, and almost in despair, that I instantly found marvellous comfort and quietness in my Soul, so that my bruised Bones did leap for joy.

After this, the Scripture became more sweet to me than the Honey and the Honey-comb, whereby I learned, that all my Travels, Fastings, Watches, Redemption of Sins by Pilgrimages and Pardons, without Faith in Christ, were but as St. *Austin* calls them, an hasty and swift running out of the right way, and as Fig-leaves which could not cover *Adam*'s Nakedness. Neither could I ever obtain quietness and rest, or be freed from the sharp Stings and Bitings of my Conscience, till I was taught of God that Lesson in St. *John* 3. 14, 15. *As Moses lifted up the Serpent in the Wilderness, so shall the Son of Man be lifted up, that whosoever believeth in him*

'should not perish, but have eternal Life. Assoon as
'(according to the measure of Grace given to
'me by God) I began to relish this Heavenly
'Lesson, which none can teach but God only,
'I desired the Lord to increase my Faith; and
'that I being instructed by him, might be ena-
'bled by his Holy Spirit and Grace, to discover
'to the Wicked, the Error of their ways, and
'convert Sinners to God. Accordingly, I en-
'deavoured to convince them, that they must be
'sensible of their Sins, and forsake them, and
'then hunger and thirst after that righteousness
'which is by Faith in Christ, and not to trust to,
'or rest in any outward Ceremonies, or Perfor-
'mances, which were contrary to the Doctrine of
'the Gospel. For this I am exclaimed against,
'and am now cast into Prison, &c.

After Mr. *Bilney* had made the Abjuration, aforementioned, he fell into such terror of Conscience as brought him almost to despair, and returning to *Cambridge*, continued under such horrors that his Friends durst not leave him alone night nor day. And though they endeavoured by all ways to comfort him, yet he continued in this deplorable condition above a Year; during which he was in such anguish of Soul, that his Food did not nourish him, and his strength was impaired; so imagining that the whole Word of God was against him, and threatned his Condemnation. But the next Year he began to have some comfort, and was resolved to lay down his Life in defence of that Gospel which through Infirmity he had abjured. And taking his leave of his Friends went into *Norfolk*, preaching first in private to confirm the Brethren in the Truth, he afterwards publickly in the Fields, confessing his weakness, and intreating the People to take warning by him, and never to hearken to the persuasions

ſtations of Friends against defending the true Religion.

He was hereupon apprehended at *Norwich*, and committed to Priſon, whither two Doctors were ſent to diſpute with him; with one of whom, *Bilney* ſo prevailed by Scripture Arguments and Reaſon, that he became a Favourer of the Goſpel. A Fryar alſo came to diſcourſe with him, about the Doctrines which he taught; who told him, that the Signs and lying Wonders, mentioned by St. *Paul*, might be juſtly charged upon the Pope, thoſe Miracles which were pretended to be daily wrought in the Church, not being performed by the Power of God, but by the Illuſion of Satan, who laboured thereby to draw Men to put their Faith in the Virgin *Mary* and other Saints, and not in God alone, as we are commanded in the Holy Scripſures. This free ſpeech ſo incenſed the Fryar, that he ſpoke thus to him; 'But that I 'believe and know, that God and all his Saints 'will take everlaſting revenge upon thee, I would 'ſurely ſcratch thee to death with theſe Nails of 'mine, for this horrible and enormous Sin 'againſt the precious Blood of Chriſt. For 'as God ſaith, *I deſire not the death of a Sinner, 'but that he ſhould Convert and Live*. Thou blaſ- 'phemeſt him, as if he did betray and ſeduce 'us by falſe Miracles: for as St. *Hugo* ſays of 'them, if we be deceived, it is by thee, O God, 'who confirmeſt us by ſuch Signs and Wonders 'as cannot be done but by thee alone. But if 'you wreſt the Scriptures to a reprobate Senſe, 'ſo that I can ſcarce forbear Tears to hear you 'ſpeak thus; and ſo farewel.

When his Adverſaries had uſed all means to withdraw him from his ſtedfaſtneſs without effect, he was at length condemned to be burnt as an Heretick. The day before his Execution, ſome

Friends finding him eating very heartily, said they were glad to see him so well composed, and to refresh himself so freely. Oh! said he, *I am like a Man who lives in an Old ruinous House, and yet bestows some cost to support it.* And some putting him in mind of the heat of the Fire, yet telling him withal, that the comforts of God's Spirit were cooling and refreshing, he thereupon put his Finger into the Flame of the Candle (as he did several other times) *I feel*, said he, *that the Fire is hot, and yet I am perfumed by God's holy Word, and the experience of some mentioned therein, that in the Midst they felt no heat, and in the Fire no Torment.* Next Morning being carried to Execution, a Friend perswaded him to be constant, and to take his Death patiently; to whom he said, *I am sailing with the Mariner through a boisterous Sea, but I shall shortly arrive at the Haven, &c. Help me with your Prayers.* He gave much Alms by the way, and at the place of Execution made a Confession of his Faith, by rehearsing the Apostles Creed, and afterwards prayed earnestly to himself with his Eyes and Hands elevated to Heaven. Being bound to the Stake, some Fryars came, and desired him to assure the People that they were not the cause of his Death; *For*, said they, *they know we procured it, and thereupon will withdraw Charity from us:* Whereupon he said, *Good People be ye never the unkinder to those Men for my sake, for they were not the Causes of my Death.* The Fire being kindled, and Wind drove away the Flame from him, so that he was the longer a burning, holding up his Hands, crying sometimes *Jesus*, sometimes, *I believe, &c.* and so at length yielded up his Spirit to God. He suffered Martyrdom in the 32d Year of King Henry 8. 1531.

The

The Life of Mr. William Tindal, *Martyr.*

ZEal warm'd his Heart, and made him to [illegible]
All Superstition and Idolatry.
He fear'd not Papists; and dar'd to dispute
Against their Image Worship, and confute
Their monstrous Errors, with a dex'trous Art.
His Tongue agreeing always with his Heart.
Truth unto *Tindal* pointed out the way
Where Life Eternal, and Salvation lay.
A Prison could not make him silent; He
Always defended with Alactity
God's True Religion, nothing could prevent
His care for Heaven: All time he thought misspent
If not Redeemed; his Soul did still aspire
To go to Jesus, tho' it was by Fire.

William

William Tindal, was born about the Borders of *Wales*, and educated from his Youth in the University of *Oxford*, where he excellently attained to the Languages and Liberal Arts; his Mind being singularly addicted to the Study of the Holy Scriptures, in which he privately instructed several of his Fellow-Students in *Magdalen-Hall*, and his Life being innocent and blameless, he acquired much Love and Esteem thereby. After he had taken his Degrees, he went from thence to live with one Mr. *Welch* in *Gloucestershire*, to be Tutor to his Children; and many Abbots and Doctors resorting thither, Mr. *Tindal* in discourse declared his Opinion, to them about his Religion, which was conformant to that of *Luther* and other Reformers, and agreeable to the Word of God, and contrary to the Errors of the times. Which the Doctors could not defend, but bore a secret grudge in their Hearts against him.

Not long after, these great Doctors invited Mr. *Welch* and his Lady to a Dinner, where they pretended to defend all their Superstitions, no body being there to oppose them. Mr. *Welch* and his Lady coming home, they called for Mr. *Tindal*, and began to reason with him about those matters, which the Doctors had discours'd upon. Mr. *Tindal* defended the Truth of the Gospel out of the Holy Scriptures, and plainly confuted their Erroneous Doctrines. *Well*, says the Lady, but *there is such a Doctor is able to spend an Hundred, another Two Hundred, and a third Three Hundred Pounds a Year, and is there any reason we should believe you before those great Men?* Mr. *Tindal* gave her little answer at that time, and avoided speaking afterwards of these matters, because he found it would be in vain. But having Translated a Book, called *The Obedience of a Christian Man*, he gave it to the Gentleman and his Lady, who

diligently

after they had perused and considered the same, did not invite these jolly Clergymen so often to their House, neither had they that good cheer and welcome as before, which they soon took notice of, and charged Mr. *Tindal* with being the occasion thereof; so that for the future they declined coming any more.

This alarm'd the Country Priests, for that at their Alehouse Meetings, they railed at Mr. *Tindal* without measure; of whom he thus writes, 'I was, saith he, in the Country much molested 'by a Company of unlearned Priests, who had 'never seen more Latin than in their Missals and 'Mass-Books, which yet many of them can 'scarcely read; and if they be but a little learned, 'they get *Alberus Magnus* about Women, upon 'which they pore Night and Day, and write 'Notes upon it, &c. These Priests being furiously mad against him, accused him to the Bishop of *Gloucester*, and his Chancellor, for holding Heretical Opinions; whereupon he was summoned to appear before them, the Priests being present; but instead of Arguments to convince him of his Errors, the Bishop only reviled and abused him, and so for the present dismiss him. Mr. *Tindal* happening afterward in the Company of one that was accounted a Learned Doctor, disputed so Learnedly with him, that not being able to defend his Cause, he cryed out, *We had better be without God's Law than the Pope.* Mr. *Tindal* being grieved to hear this blasphemy, replyed, *I defie the Pope and all his Laws, and if God spare my Life, ina few Years I will teach a Boy, that holds the Plough, to know more of the Scriptures than you do.* The malice of his Enemies increasing daily, he told Mr. *Welch*, whom he perceived it might be prejudicial to his Family, as well as to his own safety, for him to lay any longer with

him,

him; and so with his good leave he departed and went to *London*, where he preached a while as he had done before in the Country; and hearing much commendation of *Cuthbert Tunstal*, Bishop of *London*, he endeavoured to get into his service, but found little favour or countenance from him; Providence having design'd otherwise for him.

Continuing in *London* about a Year, and being desirous to translate the Bible into *English* for the good of his Countrymen, he found no opportunity to do it in *England*, and therefore by the assistance of his Friends he went into *Germany*, and meeting there with Mr. *John Frith*, they concluded that the only way to reduce the People from their Errors, and Ignorance, was to have the Holy Scriptures in the Vulgar Tongue: *Tindal* thereupon fell about it, and Translated the Five Books of *Moses*, to which he prefix'd Learned and useful Prologues; as he did likewise upon the New Testament; and publish'd several other Books, which being sent over into *England*, were much esteemed by the serious People in the Kingdom.

At his first going into *Germany*, he went into *Saxony*, and conferred with *Luther* and other Learned Men in those Parts, and returning into the *Netherlands* resided at *Antwerp*. His Translation of the Bible, and other profitable Treatises, which he sent from beyond Sea, opened the Eyes of great numbers in the Nation, but enraged the *Romish* Clergy against him, who were envious that the People should be wiser than they, and much doubted, that the Sun-shine of Truth would discover their Hypocrisy and Works of Darkness. When he had finish'd his Translation of *Deuteronomy*, he design'd to print it at *Hamburg*; but in sailing thither the Ship was cast away, and he lost all his Books and Writings, so that he was obliged to begin all again, to his great hindrance

and

and doubling his Labours. However he was not discouraged, but taking the opportunity of another Ship, came to *Hamburgh*, where he met with Mr. *Coverdale*, who assisted him in translating the Bible.

When it was published, his *Popish* Adversaries decried it exceedingly; some affirming, that there were a Thousand Heresies therein; others, that it was impossible to have the Bible truly Translated, and that it was not lawful for the Lay People to read it in their own Language; and at length the Prelates and Monks prevailed with K. *Henry* VIII. in 1587. to publish a Proclamation, forbidding all Persons to buy or read the same. Concerning the Papists vilifying it, he writes thus to *John Frith*, "I call God to record, against the Day we shall "appear before the Lord Jesus, to give an account "of our doings, that I never altered one Syllable "of God's Word against my Conscience; neither "would I do it for all that is in the Earth, whether Honour, Pleasure, Profit, &c.

But it being an unpardonable Crime, to endeavour to enlighten the dark Minds of the People, his *Popish* Adversaries resolved to use all manner of Artifices to cut him off. To this end they hired one *Henry Philips*, to go over to him to *Antwerp*, and betray him; who, when he arrived, insinuated himself into Mr. *Tindal*'s Company, pretending much Kindness and Friendship to him, and now knowing his abode, he went to *Vilvorde*, and prevailed so far with the Clergy there, that he brought the Emperor's Attorney with him to *Antwerp*, and pretending to visit Mr. *Tindal*, he was arrested by two Officers, who carrying him to the Attorney, he after examination sent him Prisoner to *Filford* Castle, 18 Miles off, carrying away all his Writings, and what else he had in his Lodging. The *English* Merchants at *Antwerp*

who had a great respect for Mr. *Tindal*, attempted all ways to procure his Release; Letters being likewise sent from the Lord *Cromwel* and others, out of *England*, on his behalf; but *Philips* prosecuted him with so much malice and violence, that all their endeavours were fruitless. And being brought to his Tryal, tho' his Enemies could not answer his Reasons, nor gainsay his Defence, wherein he made it appear, that he deserved not Death, yet they had one infallible Argument, which was to condemn him to suffer as an Heretick.

His Discourse and Conversation was so divine, that during his imprisonment, which was about 18 Months, he converted the Keeper and his Daughter, with others of his Family to the Protestant Religion. On the contrary, *Philips* that betrayed him, enjoyed not long the Price of Innocent Blood, but by the just Judgment of Heaven was devoured by Lice. The Emperor's Attorney, who prosecuted him, left this Testimony of him, *That he was a Learned, Pious, and Good Man.* The University of *Louvain*, being but 10 Miles from the Castle where he was imprisoned, several Letters passed between him and the Students, till at length, not being able to answer the Scripture Authorities, and Testimonies which he brought against their Errors and Superstitions, they were compelled to be silent. On a time, a Company of *English* Merchants being at Supper together, at *Antwerp*, a Juggler or Conjurer came amongst them, who pretended that by Magick Art he could procure what dainty Dishes of Meat, and rich Wines they desired, to be set immediately upon the Table. This being much talkt of, Mr. *Tindal* desired that he might be there, and see this Juggler play his Tricks. Accordingly a Supper was provided, and Mr. *Tindal* and the Merchants came

into

to it; and the Juggler being desired to perform his usual part, he with his wonted confidence began to utter many strange Words, but all in vain, for at length, after all his Sweating, Toil and Labour, he found his Enchantments had no effect, and was forced to confess, that there was some Man or other present, who hinder'd all his Proceedings.

When Mr. *Tindal* was brought to the place of Execution, and bound to the Stake, he cried out with a loud and fervent voice, *Lord*, open the Eyes of Englands Eyes; and so he was first strangled by the Hangman, and then burnt, in the 27th Year of the Reign of K. *Henry* VIII. 1536.

The Life of Mr. John Rogers, *Prebend of St.* Pauls, *and Minister of St. Sepulchres,* London, *Martyr.*

WHen good King *Edward* dyed, and Popery, With Superstition and Idolatry,

Began

Return'd again to plague this wretched Nation,
And take away the right means of Salvation;
Then *Roger's* by the Rage of *Rome* and *Hell*,
A Sacrifice to true Religion fell.
He did contemn the Fury of all those,
Who to the Word of God were mortal Foes;
And was the First in bloody *Mary's* Reign
Who lost his Life, cause he did Truth maintain.

JOhn *Rogers* was an *Englishman* born, and a Student in the University of *Cambridge*, where he soon became a great Proficient in the Study of Divinity, and from thence was chosen by the Merchant-Adventurers to be their Chaplain at *Antwerp*, to whom he preached many Years; and falling into the acquaintance of *William Tindal*, and *Miles Coverdale*, who fled thither from the persecution in *England*, he by their conversation was well instructed in the Protestant Religion, and joined with them in that laborious and profitable Work of Translating the Bible into *English*; and being thereby much enlightned in the knowledge of the Gospel, he became sensible of the gross Idolatry and Impurity of the *Romish* Church, and thereupon deserted it. He married a Wife at *Antwerp*, and from thence went to *Wittenberg*, where he much advanced his Learning, and grew perfect in the *Dutch* Tongue, insomuch that he was chosen Pastor of a Congregation there, and discharged his Ministry with diligence and faithfulness many Years.

In the Reign of King *Edward* VI. he was recalled home by Bishop *Ridley*, and made a Prebend of St. *Paul's*, the Bishop soon after Chaplain, afterward chusing him to read a Divinity Lecture in that Church, in which Place he continued to preach the Word of God with much plainness and sincerity till Queen *Mary* came to the Crown: In the

the beginning of whose Reign, he in a Sermon at St. *Paul's* Cross, exhorted the People to adhere constantly to that Doctrine which they had been taught, and to beware of pestilent Popery, Idolatry, and Superstition; for which, he was summoned to appear before the Lords of the Council, where he made such a courageous, witty, and Religious Defence, that he was for the present dismiss'd. But a Proclamation being published, forbidding the Preaching any Protestant Doctrines, he was again seized, the Bishops thirsting for his Blood, and committed Prisoner to his own House, from whence he might easily have made his escape, having many motives to induce him thereunto, as a Wife and Ten Children, and many Friends in *Germany* where he might have been entertained, and could not want preferment. But it was the opinion of these blessed Martyrs, that if they were once questioned about their Religion by Authority, they ought not to desert the Cause of Christ, tho' it were to the hazard of their Lives.

He was soon after carried from his own House to *Newgate*, by order of *Bonner* Bishop of *London*, where he lay a long while among Thieves and Murderers. At length he was brought again before the Lords of the Council, where *Stephen Gardiner*, then Lord Chancellor, reviled and abused him in an opprobrious manner, not suffering him to speak in his own Justification, and so remanded him to Prison; whereupon he writes thus, 'I 'was compelled to forbear uttering what I would 'have gladly spoken, I therefore desire the most 'hearty and unfeigned Prayers of all Christ's 'Members, who are the True Children of the 'Catholick Church, that the Lord God of all 'consolation, will be my Comfort and Support, 'my Buckler and Shield: And that I, and all

' my Brethren who are in the same distressed Case,
' may despise all manner of Threats and Cruelty,
' and even Flames of Fire, and the dreadful Dart of
' Death, and adhere like true Soldiers to our dear
' & loving Captain Christ, our only Redeemer and
' Saviour, and the only true Head of the Church,
' that is, All in All to us; that we do not trea-
' cherously fly from his Tents, nor out of the
' plain Field in the day of Battle, but that we
' may persevere in Fighting (if God do not please
' otherwise to deliver us) till we be slain by our
' cruel Enemies. For this I most heartily, and
' even instantly with Tears, desire you earnestly
' all to pray for: And if I die, that you would
' be good to my honest Wife, who is a poor Stran-
' ger, and to all my little Souls, Her and my
' Children, &c.

The next day, and the day after, he was again brought before the Council, and met with the like uncivil usage; and when they could by no means remove him from his Constancy in the true Faith, *Stephen Gardiner* read his Sentence of Condemnation, degraded him from his Priesthood, and delivered him over to the secular Power; declaring withal, that he was under Excommunication or the great Curse, and that it was a venegable dangerous matter to eat or drink with him, or bestow any thing upon him; since any that did so were partakers of the same Curse. ' Well my
' Lord, said Mr. *Rogers*, here I stand before the
' Almighty and you, and all this honourable Au-
' dience, and I take God to witness, that I ne-
' ver knowingly nor wittingly taught any false
' Doctrine, and have therefore kept a good Con-
' science toward God and all good Men; I am
' sure, You and I must appear before a righteous
' Judge, and then I shall be equal to you; and I
' do not doubt, but that I shall then be found a

' true

true Member of Jesus Christ, and shall be ever-
lastingly saved. And as for your false Church,
you needed not have excommunicated me out of
it, for the Lord be thanked for it, I have not
lived in it these Twenty Years. He then de-
sired, that his Wife to whom he had been marri-
ed Eighteen Years, and had Ten Children by her,
might be admitted to come to him while he lived,
she being a Stranger; but Gardiner barbarously de-
nied him to have her Company.

Feb. 4th 1555, he was warned by the Keeper
of *Newgate*'s Wife, to prepare suddenly for his
Burning; when she came to him he was fast
asleep, and could hardly be awaked with much
jogging; and when she acquainted him with the
dismal Message she had brought, and bid him make
haste; *Nay then*, said he, *I need not tye my Points*.
He was then led away to Bishop *Bonner* to be de-
graded of his Priesthood, whom he earnestly in-
treated that he might be admitted to speak to his
Wife, but could not prevail. From thence he
was carried into *Smithfield*, and was hardly per-
mitted to speak to the People; however he per-
suaded them in a few Words, to persevere in the
profession of that Truth which he had taught
them, and which he was now ready to seal with
his blood. And a Pardon being offered him if he
would Recant, he utterly refused it. His Wife
with Nine small Children, and one sucking at
her Breast, came now to take their leave of him,
but this sad sight did not in the least shake his
Constancy; and being tyed to the Stake he wav'd
his Hands in the Flames, and took his Death with
much patience, most of the Spectators being much
affected at that magnanimity of mind, where-
with he offered up his Spirit to God; he being
the First Martyr in Queen *Mary*'s time, and suffer-
ed in the Second Year of her Reign.

Some

me days before his Death he drank to Bishop
who lay in a Chamber under him, bid-
the Messenger commend him to him, and
ell him, that never little Fellow stuck better
Man than he would to him, supposing they
d be both burned together though it hap-
elsewise. While he was in Prison, strict
h was made in his room for his Books and
tings, yet nothing was found: But after his
th, his Wife and one of his Sons coming into
Chamber to look after them, could find no-
s for some time, and were going away, when
Boy looking in a dark corner espied a black
, which proved to be the Book they looked
containing a Narrative of his Examination
Answers to the Bishops; and likewise the
owing Predictions or Prophecies.

If God do not mercifully look upon *England*,
e seeds of utter destruction are already sown
it by these Hypocritical Tyrants, and Anti-
ristian Prelates, who are Traytors to God and
eir Native Country, and yet they talk of
ercy, Unity, and the Catholick Church; but
eir dissimulation will be one day discovered,
d Judgment will shortly fall upon these Shorn-
own Deceivers; tho' by God's permission,
is faithful Servants and People may suffer grie-
ous things in the mean time. For the distressed
g's Flock shall (I trust in the Lord God) be
rought into their former or a better State than
hey were in blessed King *Edwards* days; and
n bloody *Babylonian* Prelates, with their whole
erd of Followers, shall be brought to utter
ame, rebuke, ruin, and destruction. For un-
oubtedly God cannot, will not, for ever suffer
eir Abominable Lying, False Fictions;
eir Hypocrisie, Blood-thirstiness, Whoredoms,
dleness, and Lascivious Lyes, [illegible]
lyes

'selves in all manner of delight, nor the Pride, 'Envy, and Malice, which they have in their 'Hearts against God's poor afflicted Flock. Some shall 'have their punishment in this Life, but those 'that escape here shall be punished with ever-'lasting Damnation. This shall be your Portion, 'O ye wicked Papists, though you make your 'selves never so merry. And Queen *Mary* lived but three Years after.

An honest Printer being a Prisoner with him, Mr. *Rogers* said to him, *Thou shalt live to see the alteration of Religion, and the Gospel freely preached again; therefore command me to my Brethren, as well in banishment as others, and bid them take care to displace Papists, and put good Ministers into the Churches, or else their end will be more sad than ours.* He lay in *Newgate* above a Year, during which, he did all things with much cheerfulness, and was very charitable to the poor Prisoners, making an agreement with his Fellow Ministers to eat but one Meal a day, yet to have two provided, one of which should be daily given to those on the common side.

The

The Life of Mr. Laurence Saunders, *Minister of* Allhallows Breadstreet, London, *Martyr.*

HE from inferiour Parents did not ſpring,
But ſuch as Noble were in every thing.
His Life did likewiſe to that ſplendour add,
Which made both them and all that knew him glad.
In Grace and Learning both he did excel,
So that it may ſeem difficult to tell;
Whether his Knowleige or his Vertues were
More eminent. He Death did never fear.
But to be Heir to an Immortal Crown,
He for the Cauſe of God his Life laid down,
With ſo much Courage and undaunted Zeal,
That Words can hardly his true Worth reveal.

Mr.

MR. *Lawrence Saunders* was born of Honourable Parents, and brought up in Learning at *Eaton* School, and from thence sent to Kings College in *Cambridge*, where he studied three Years, and profited very much in Learning; after which he came up to *London*, and was perswaded by his Mother, who was very rich, to bind himself Apprentice to Sir *W. Chester*, a considerable Merchant. But this Employment no way suited his Inclination for whom Providence had designed a better course of Life; insomuch, that when he had leasure from his Worldly Affairs, he usually withdrew into private, and there lamented his unhappy Condition: His Master, who was a good Protestant, hearing him once accidentally in his private Devotions, bewailing his present State, he questioned him about it, and found by his Answers, that he was no way pleased with that kind of Life which he now led, but that his mind was wholly inclined to reading of Books, and Divine Contemplation; and acquainting his Relations therewith, he by consent gave him up his Indentures, and released him from his Service.

Mr. *Saunders* was extreamly pleased at this Alteration, being ravished with the love of Learning, especially the Holy Scriptures; and returning to *Cambridge*, he there attained to the knowledge of the *Greek* and *Hebrew* Tongues, and was very studious in the Word of God, to qualify himself for the Work of the Ministry. He was very frequent and fervent in Prayer, which he found prevalent when assaulted by Temptations, and was thereby able to support others that were in the same condition with the Consolations which he had received from God. When he had commenced Master of Arts he left the University; and when King *Edward* the 6th came to the Crown, he was ordained and began to Preach, and that with such

general approbation that he was choſen to preach a Divinity Lecture at *Fotheringay* in *Northamptonſhire*; where by his Life and Doctrine, he wrought a great reformation among his Hearers, and ſilenced the Adverſaries of the true Religion. About this time he married a Wife, and then removed to the Miniſter of *Lichfield*, where he ſoon became eminent for his zealous Preaching, and religious Converſation, and his very Enemies had a great reſpect for him.

He was called from thence, to be Preacher at *Laughton* Church in *Leiceſterſhire*, where he taught the People with much diligence, and kept a bountiful Houſe; at length he came to *London*, and was admitted to be Miniſter of *Allhallows-Bread-ſtreet*; and then went into the Country to reſign his Benefice, which happened at that very time, when Queen *Mary* raiſed Forces to get the Crown, by reaſon of which he could not accompliſh his purpoſe. In his Journey he preached at *Northampton*, not medling with matters of State, but only delivering his Opinion againſt *Popiſh* Errors, which were like to ſpring up again, as a juſt Judgment for the little love *England* had ſhewed to the Goſpel. Some *Papiſts* that were Auditors being much diſpleaſed at his Sermon, kept him Priſoner for ſome time among them; but becauſe his Relations had appeared for Queen *Mary*'s Intereſt, and there was no Law broken, they at length diſmiſſed him. Yet he foreſeeing a dreadful Perſecution approaching, faithfully preached at both his Benefices, not having opportunity to reſign either, but into the Hands of Papiſts; confirming his People in the Truth, and arming them againſt falſe Doctrines, notwithſtanding the Proclamation to the contrary, till he was not only commanded, but compelled by force to be ſilent; whereupon, he was adviſed to fly out of the Kingdom: but being

being hindered from Preaching in the Country he travelled toward *London* to visit his Flock in that City.

He was overtaken in his Journey by Mr. *Mordant*, one of the Queens Council, who ask'd him whither he was going: *I have a Pastoral Charge in* London, *saith Mr.* Saunders, *whither I am going to instruct my People in the Truth: If you will follow my Counsel, says Mr.* Mordant, *let them alone and come not at them. Mr.* Saunders *replyed; How can I answer it before God, if any be Sick and desire consolation, or want Instruction, or slip into Error and receive false Doctrine. Did not you Preach, says Mr.* Mordant, *at such a time in* Breadstreet? He said *yes; and will you Preach so again? yes,* said he, *to morrow you may hear me there, where I will confirm out of God's Words all that I there preached. I would counsel you to forbear,* said the other: He replyed, *If you will forbid me by lawful Authority I must then forbear. Nay, said* Mordant, *I will not forbid you:* and so they parted. *Mordant* went presently to Bishop *Bonner*, to inform him of what had passed; however he preached the next day, and returning to his Lodging somewhat troubled, being asked how he did, answered, *Truly*, said he, *I am in Prison till I be in Prison.* In the Afternoon he designed to preach again, but the Bishop sent an Officer who carried him before *Bonner*, where he found *Mordant*; the Bishop charged him with Treason for breaking the Queens Proclamation, and with Heresy for saying, that the administration of the Sacrament, and all Orders of the Church were most pure, which came nearest to the practice of the Primitive Church: *For*, said he, *the Church was then in her Infancy, and could not be brought to that Perfection, which she afterward arriv'd to by Ceremonies.* Mr. *Saunders* answered out of St. *Augustine*, *that Ceremonies were useful, only for*

the infirm and weak, and that it was a Sign of the great perfection of the Primitive Church, that it had few Ceremonies; whereas the Romiſh Church had many; ſome of which were blaſphemous, ſome ridiculous, and others unprofitable. The Biſhop then bid him write his Judgment about Tranſubſtantiation, which he did ſaying, *You ſeek my Blood, and you ſhall have it: I pray God you may be ſo baptized in it, that you may hereafter loath blood-ſucking and become a better Man.*

Bonner then ſent him to *Gardiner*, Biſhop of *Wincheſter*, who asked him how he durſt Preach contrary to the Queens Proclamation. *Saunders* anſwered; 'That foreſeeing perilous times were 'at hand, he according to his Duty, exhorted 'his Flock to ſtand ſtedfaſt in the Doctrine that 'they had learned; remembring alſo the Apoſtle's 'Words, *That it is better to obey God than Man*; 'and that he only diſcharged his Conſcience A goodly Conſcience ſurely, quoth the Biſhop; this Conſcience of yours would make the Queen a Baſtard, would it not? *We declare no ſuch matter*, ſays *Saunders*; *Let them look to that whoſe Writings are yet abroad to teſtifie the ſame, not without much ſhame and reproach to the Authors.* (For *Gardiner* to gain favour with King *Henry* 8. had publiſhed a Book, declaring Queen *Mary* to be a Baſtard) *We only teach the ſincere Word of God, and the Truths of his Goſpel, which tho' we are forbid to publiſh with our Mouths, yet we are not afraid to ſeal them with our Blood.*

The Biſhop being vext at his freedom of Speech, *Carry this frenzy Fool away to Priſon*, ſays he: *Saunders* replyed, *I thank God, that he hath given me at laſt a Place of Reſt, where I may pray for your Converſion.* He continued Fifteen Months in Priſon. From whence he writ thus to his Wife: 'I am 'merry, and I hope I ſhall be merry in deſpight

'of

'of all the Devils in Hell. Riches I have none 'to endow you with, but that treasure of tasting 'how sweet Christ is to hungry Consciences, '(whereof I thank my Christ I do feel part) that 'I bequeath to you, and to the rest of my Be-'loved in Christ, &c. He was so zealous in de-fence of the Truth, that he forbid his Wife to pe-tition for his Delivery; and when some Friends had almost procured his Liberty, he so discouraged them that they desisted. Being at last brought again to be examined, and Life and Liberty of-fered him if he would Recant. 'I love my Life 'and Liberty, saith he, if I could enjoy them 'without wronging my Conscience; but by the 'Grace of God, I will abide the utmost Extremi-'ty, rather than act against my own Conscience: And when *Gardiner* threatned him with death; *Whatsoever is the Will of the Lord, saith he, shall be welcome to me, whether it be Life or Death, for I do assure you I have learned to Dye; but I exhort you to have a great care of shedding innocent Blood, for it will most certainly cry loudly against you.*

He was then Excommunicated, Degraded, and Condemned, and afterward sent to *Coventry* to be burnt. When he came near the place of Execu-tion, he went chearfully to the Stake, and kissing it said, *Welcome the Cross of Christ, Welcome Ever-lasting Life.* The Fire by his cruel Enemies was made of Green Wood, which would not burn, whereby he suffered grievous Torment; but his Soul was so supported with heavenly Consolati-ons, that he stood quietly to the last moment. During his Imprisonment, he writ many excellent Letters, and after his Condemnation he thus ex-presses himself, in a Letter to his Wife and Friends.

'Oh what worthy thanks can be given to our 'gracious God, for his unmeasureable Mercies,

plentifully poured out upon us? and I most unworthy wretch, cannot but bewail my great Ingratitude to so gracious a God, and loving Father; I beseech you all, as for my many other Sins, so especially for my Sin of unthankfulness, crave pardon for me in your earnest Prayers. To number God's Mercies in particular, were to number the Drops of Water in the Sea, the Sands on the Shore, or the Stars in Heaven. O my dear Wife and Friends rejoyce with me, I say rejoyce with thanksgiving, for this my present promotion, in that I am made worthy to magnifie my God, not only in my Life, by my slow Mouth and uncircumcised Lips, bearing witness to his Truth; but also by my Blood to seal the same, to the Glory of my God, and confirming of his True Church. I profess to you, that at present, the comfort of my sweet Christ, drives from me the fear of Death; but if my dear Husband Christ, do for my Tryal, leave me a little to my self, alas! I know not in what case I shall then be; but if he do, yet I know that he will not be long, nor far absent from me; though he stand behind the Wall, yet he will behold me through the Crevise. He is a tender-hearted *Joseph*; though he speak roughly to his Brethren, and threaten Bondage to his best beloved *Benjamin*, yet he cannot contain himself from weeping upon us and with us; from falling on our Necks and sweetly kissing us. Such, such a Brother is our Christ to all his: therefore hasten to go to him, as *Jacob* did with his Sons and Family, leaving their Country and Acquaintance. Yea, this our *Joseph* hath obtained for us, that *Pharaoh* the Infidel shall provide us Chariots, whereby with ease we may be carried to him. Our very Adversaries help us on to everlasting Glory, by their

speedy

'speedy dispatch of us, Blessed be our God. 'Fear not Bugbears that lye in the way; fear rather the everlasting Fire, &c. My dear Wife, 'and Fellow-Heirs of this everlasting Kingdom, 'always remember the Lord, rejoyce in Hope, 'be patient in Tribulation, continue instant in 'Prayer, and pray for us, who are appointed for 'the slaughter, that we may be to our Heavenly 'Father a pleasing Offering, and an acceptable 'Sacrifice, &c. Farewel all in Christ, in Hope, 'to be joined with you in everlasting Joy. *Amen, 'Amen, Amen. Pray, Pray.*

In the beginning of Queen *Mary's* Reign, Dr. *Pendleton* and Mr. *Saunders* discoursing of the Persecution like to ensue, about which, Mr. *Saunders* shewed much weakness and fear. *What Man,* says the Doctor, *I have more cause to be afraid than You; since I have a big and fat Body, yet will I see the utmost drop of this Grease of mine melted, and the last Gobbet of Flesh consumed to Ashes, before I will forsake Jesus Christ, and the Truth which I have professed.* Yet not long after upon Trial, poor doubting Faint-hearted *Saunders*, by the power and goodness of God, sealed the Truth with his Blood; whereas, proud confident *Pendleton* turned Apostate, and became a Papist.

The Life of John Hooper, *Biſhop of* Worceſter, *Martyr.*

WE may Remark in this bleſt Martyr's Story,
Romes bloody Cruelty, and *Hooper's* Glory.
Romes tempting Song, but *Hooper's* careleſs Ear;
Rome charmed, but pious *Hooper* would not hear.
Rome ſung Preferments, but brave *Hooper's* Tongue
Slighted that vain Preferment which *Rome* ſung.
Rome offer'd Wealth, but *Hooper* (whoſe great gain
Was Godlineſs) contemn'd it with diſdain.
Rome threatned Jayls, but holy *Hooper's* Heart
Was fixt; and Threats from Truth can't make (him ſtart.

Rome

Rome thundered Death, but *Hooper*'s valiant Eye
Saw Death, and yet his Terrors did defy.
In ſpight of *Rome* for the true Faith he ſtood,
And in the Flames he ſeal'd it with his Blood.

MR. *John Hooper* was a Student, and Graduate in the Univerſity of *Oxford*, and having abundantly profited in the Study of other Sciences, he applied himſelf to the knowledge of the Holy Scriptures, which being accompanied with earneſt Prayer to God for opening his underſtanding, the Holy Spirit enlight'ned his Mind, ſo that he obſerved the great difference between the true Light of the Goſpel, and the vain Inventions of Men. About the time that the Six bloody Articles were Enacted in the Reign of King *Henry* VIII. Mr. *Hooper* diſcovering ſome diſlike of them, he was thereupon ſo maligned and hated by ſome Rigid Papiſts, eſpecially by one Dr. *Smith*, that he was compelled to leave the Univerſity, and went to live with Sir *Thomas Arundel*, who made him his Steward; but having at length an account of his Opinions, he much diſliked them, being a Bigotted *Romaniſt*, yet had a very great kindneſs for his Perſon and Humour; and at length took an occaſion to ſend him on a Meſſage to *Gardiner*, Biſhop of *Winchester*, deſiring him by a Letter to diſcourſe him, and by his Wiſdom and Learning endeavour to reduce him to the Catholick Church, yet requiring him by all means to ſend his Servant home again.

Gardiner had many Conferences with him for Four or Five Days ſucceſſively; but finding he could not prevail upon him, ſent him back to his Maſter according to his deſire, with an high commendation of his Wit and Learning; but from that time he had a ſecret averſion to him, and contrived to do him a Miſchief; which Mr. *Hooper*

having notice of by his Friends, he thought fit to provide for his own ſafety; whereupon he went to *Paris* in *France*, where he continued for ſome time, but at length returned again to *England*, and lived with one Mr. *Saintlow*; but underſtanding that wait was laid to apprehend him, he made his eſcape the ſecond time into *France*, not without much difficulty and danger; and from thence he travelled into *Germany*, where he ſoon became acquainted with many Learned Men, by whom he was kindly entertained both at *Baſil* and *Zurick*, particularly with Mr. *Bullinger*, with whom he contracted a ſincere friendſhip. There he ſtudied the *Hebrew* Tongue, and married a Wife out of *Burgundy*. At length hearing that King *Edward* 6th was come to the Crown, he (with many other *Engliſh* Exiles) was deſirous to return to his Native Country.

Mr. *Hooper* then taking leave of all his worthy Friends, Mr. *Bullinger* ſaid thus to him; 'Mr. 'Hooper, though we are ſorry to part with your 'Company for our own ſakes, yet we have more 'reaſon to rejoyce, both for your ſake, and the 'ſake of Chriſt's Cauſe, that you ſhall now return 'out of your long Baniſhment to your Native 'Country again, where you may not only enjoy 'your Liberty, but may, and we doubt not, will 'be very uſeful for the promoting the good of 'Chriſt's Church: We alſo rejoyce, not only be'cauſe you ſhall be removed out of Exile into 'Liberty, but that you will leave behind a Bar'ren, Rude, Unpleaſant, and Savage Country, 'to go into a Land flowing with Milk and Honey, 'repleniſhed with Fruitfulneſs and all Delights. 'Yet this our Joy has ſome mixture of Care and 'Fear, left when you are ſo far diſtant, and long 'ſojourne, in the midſt of your Friends, Wealth, 'and Delicacy (for peradventure you will be a

Biſhop,)

'Bishop) you should forget your Associates and 'Well-willers; yet, though you should do it 'we assure you we will never forget our old Ac-'quaintance and Friend Mr. *Hooper*; and if you 'please not to forget us, pray let us hear from you 'often.

Mr. *Hooper* returning hearty thanks to Mr. *Bullinger*, and the rest, for the Favour and Kindness which they had at all times shewed him, assured them, that it was not the barrenness of the Country that made him go home, since he could be contented to live there as well as in any place of the World, or in his own Country, if he did not think himself bound in Conscience, to endeavour the advancement of the Gospel in his Native Soil; *And therefore*, said he, *though I cannot deny but that God hath bestowed on* England *many great Blessings, yet neither these, nor any new Friends, nor any thing else, shall ever cause me to forget such good Friends and Benefactors as you have been, and to whom I am so many ways obliged; and therefore you shall often hear of me, and how it fares with me; but the last news I shall not be able to write, for where I shall take most pains, there you shall hear that I was burned to Ashes.*

Thus taking his leave of them he returned to *England*, and coming to *London* he preached there some times twice and constantly once every day, and had such great Auditories, that the Churches were not large enough to hold them: He was earnest and zealous in his Preaching, Elegant in Language, Perfect and Ready in the Scriptures, and in Diligence Indefatigable, and so he continued all his Days, Labour not unpairing him, Promotion never changing him, nor dainty Fare corrupting him. He had a strong Body, sound Health, pregnant Wit, and an invincible Patience; sparer of Diet, sparer of Words, and most sparing of

Time;

Time; a liberal Houſekeeper, and very Grave in his Carriage.

Being at length called to Preach before King *Edward* 6th, he made him firſt Biſhop of *Gloceſter*, where he continued Three Years, and was then removed to *Worceſter*, where he lived ſo uprightly and innocently, that his Enemies had nothing to charge him withal. He went from one Town and Village to another, to preach the Goſpel to the People, and governed his Houſe with ſo much Piety and Order, that the Holy Scriptures were daily read and expounded in his Family; and his Table was furniſhed every day with wholeſome Victuals, to which the poor of the City of *Worceſter* were invited by turns, who were ſerved by Four at a Meſs with good Meat and Drink; having before examined them himſelf, or by his Deputies, whether they could repeat the Lord's Prayer, the Creed, and the Ten Commandments; and when they had dined, then he himſelf ſate down to Dinner.

In the beginning of Queen *Mary*'s Reign, he was ſent for by a Purſivant to *London*, and though he had opportunity, and was perſuaded by his Friends to make his eſcape, he refuſed, ſaying, *Once I did fly, but being now called to this Place, and Vocation, I am reſolved to ſtay, and to Live and Dye with my Sheep.* Being brought to *London*, he was carried before Biſhop *Gardiner*, who abuſed and railed at him, calling him Beaſt and Hypocrite, which he heard without returning any Anſwer. He was then committed to the *Fleet* Priſon, and had nothing but a Pad of Straw to lye on, and a rotten Covering, till ſome good People ſent him in a Bed; on one ſide of his Room was the common Vault, and on the other the Town-Ditch, the ſtench whereof was enough to have poyſoned him. After he had lain thus a while

while he fell sick, and all the Doors being lock'd and bolted, he called and cryed in vain for help; for tho' the Warden heard him, yet he would suffer no body to come nigh him, saying, *Let him alone, if he dye there is a good riddance of him*, &c. Concerning this inhumane usage, himself writes thus; 'I payed the Warden of the Fleet as 'much as a Baron, both in Fees, and for my 'Board, that is Twenty Shillings a Week, till I 'was wrongfully deprived of my Bishoprick; 'yet after that time, I payed as much as the best 'Gentleman in the House; but he always treated 'me with more barbarity than is used to a Slave: 'Thus I suffered Imprisonment almost Eighteen 'Months, my Goods, Livings, Friends, and Com-'forts being taken from me. The Queen owing 'me above Fourscore Pounds hath cast me into 'Prison, and allows me nothing; neither are 'any suffered to come to me whereby I may be 'relieved. I am under a wicked Man and Wo-'man, and see no remedy but in God's help: But 'I commit my just Cause to him, whose Will be 'done, whether it be by Life or Death.

Being brought before Bishop *Gardiner*, and the other Commissioners, they made such a noise when he began to make his Defence, that he was forced to be silent, they proceeding to Degrade and Condemn him, and then delivered him over to the secular Power. As they were leading him from the Counter in *Southwark* to *Newgate*, the Sheriffs asked him, why he was so sharp upon the Lord Chancellour *Gardiner*; for it seems, he did severely reprimand him, for his thirsting after Innocent Blood: He replyed, *Mr. Sheriff, I was not in the least impatient, tho' I was earnest in my Master's Cause, and it behoves me so to be, for it concerns my Life and Death, not in this World only, but in that which is to come.* He lay Six Days in *Newgate*, none

one of his Friends being admitted to visit him, only *Bonner*, *Harpsfield*, and some other Bishops came to him, and used all manner of Artifices, both by Threats and Promises of Preferment, to induce him to return to their Antichristian Church, but found him immoveable.

Soon after he had notice that he should be sent to *Glocester* to be burnt; at which, lifting up his Hands and Eyes to Heaven, he thanked God, that he should confirm with his Blood the Truth of those Doctrines which he had formerly taught his Flock in that City. The next day, he was delivered to some of the Queens Guard, who conveyed him to *Glocester*; being met at the Towns end by a great number of People, who exceedingly bewailed his present condition. The night before he suffered, he eat and slept soundly, and after his First Sleep, bestowed the rest of the Night in Prayer. The next day, Sir *Anthony Kingston* coming to him told him, that Life was sweet and Death bitter: *Aye but*, said he, *the Death to come is more bitter, and the Life to come more sweet. I am come hither to put an end to a miserable Life, and suffer Death, because I will not deny the former Truths that I have here taught you.* A blind Boy coming to him, after he had examined him about the Principles of Religion; 'Ah poor 'Boy said he, God hath taken away thy outward 'Sight, but hath given thee another Sight much 'more precious, having endued thy Soul with 'the Eye of Knowledge and Faith; God give 'thee Grace continually to pray to him that thou 'lose not that Sight, for then wouldest thou be 'blind both in Body and Soul.

Being delivered to the Sheriff, he said, 'Mr. 'Sheriff I earnestly request you, that I may have 'a quick Fire to dispatch me in a short time, and 'in the mean while, I will be as obedient as you

can

'can desire; if you think I do amiss, do but 'hold up your Finger and I have done: I might 'have saved my Life with much worldly advan-'tage, but I am willing to offer it up for the 'Truth, and hope I shall dye a faithful Servant 'to God, and a true Subject to the Queen. When he saw the Sheriffs Men armed with so many Weapons, he said, *This is more than needs: If you had desired me, I would have gone alone to the Stake, and have troubled none of you all.* As he went to the Stake, he was forbid to speak to the People; he appeared very chearful, and with a more ruddy Countenance than ordinary.

When he came to the place of Execution, he prayed about half an Hour to this effect, 'Lord, 'thou art Heaven, but I am Hell; thou art 'a gracious and merciful Redeemer, but I am 'a Sink of Sin and uncleanness. Have pity upon 'me most miserable and wretched Offender, ac-'cording to thy great mercy, and thy inestimable 'goodness. Thou art ascended into Heaven, O 'receive me wretched Sinner to be partaker of thy 'Joys, where thou sittest in equal Glory with 'thy Father; for thou well knowest, O Lord, 'why I am come hither to suffer, and why the 'Wicked persecute thy poor Servant. Not for 'my Sins and Transgressions committed against 'thee, but because I will not allow of their 'wicked doings, to the contaminating of thy 'Blood, and to the denial of the knowledge of 'thy Truth, in which it hath pleased thee by thy 'Holy Spirit to instruct me. I have set forth thy 'Glory and Gospel with as much Faithfulness 'as a poor Creature was able to do, who was cal-'led thereunto. Thou knowest full well, O Lord 'my God, what terrible Torments and cruel pains 'are prepared for thy poor Servant; which, with-'out thy Support and Strength, I am in no wise

able

'able to bear, nor patiently to ſuffer; but that 'which ſeems impoſſible to Man is poſſible with 'thee; ſtrengthen me therefore, I humbly beſeech 'thee, out of thy great goodneſs, that in the Fire 'I break not the Rules of Patience; or elſe aſ-'ſwage the Terror and Violence of my pains, as 'it ſhall ſeem moſt to thy Glory.

He had then a Box, wherein was the Queens Pardon offered him, but he cryed out twice, *If you love my Soul away with it.* Three Iron Hoops being prepared to faſten him to the Stake, he put only one of them about his middle, ſaying, *I doubt not but God will give me ſtrength to abide the fiery Tryal without Finding.* He then embraced the Reeds ſet about him, putting them under his Arms, where he had bags of Gunpowder. When the Fire was kindled, the Faggots being green, and the Wind blowing away the Flame, he was only ſcorched, and more Faggots being laid on, the Fire was ſo ſuppreſt, that his lower parts were burned, while the upper were ſcarce touched, yet he prayed with great ſerenity, as one that felt no pain, *O Jeſus thou Son of David have mercy upon me, and receive my Soul*; and wiping his Eyes with his Hands, he ſaid, *For God's Love let me have more Fire.* A third Fire being kindled it burnt more violently, yet he continued alive in it a great while; the laſt words he uttered being, *Lord Jeſus have mercy on me, Lord Jeſus receive my Spirit*, and ſo he gave up the Ghoſt.

In one of his Letters he writ thus, 'Impriſon-'ment is painful, but Liberty upon evil conditi-'ons is much worſe. The Priſon ſtinks, yet it is 'ſweeter than fine Houſes where the fear of God 'is wanting. I am alone and ſolitary, yet it is 'better to be ſo, and have God with me than to 'be in company with the Wicked. Loſs of Goods 'is great, but loſs of God's Grace and Favour is 'greater:

'greater; I cannot tell how to anſwer before 'Great and Learned Men, yet this is better 'than to ſtand ſpeechleſs before God's Tribunal. 'I ſhall dye by the Hands of cruel Men, but he 'is bleſſed that loſeth his Life, and findeth Life 'Eternal. There is no Felicity nor Adverſity in 'this World great, if they be weighed with the 'Joys and Pains of the World to come: *Conclud-* '*ing thus*, I am now a precious Jewel, and was 'never ſo carefully kept before, for neither my 'own Servant, nor any in the Houſe muſt come 'near me; nonebut my Keeper, who is a ſimple, 'rude Fellow, but I am not troubled thereat.

In the Reign of King *Edward* 6th, when *Hooper* was made Biſhop, there was a great Controverſie between him, Archbiſhop *Cranmer*, and Biſhop *Ridley*, about the Cope, Rochet, Surplice, and other Ceremonies; but in the Days of Queen *Mary*, when they were all in Priſon for the ſame Cauſe of Religion, Biſhop *Ridley* writ thus to him; 'My dear Brother, foraſmuch as I under- 'ſtand by your Works, which I have but ſuper- 'ficially ſeen, that we throughly agree in thoſe 'things which are the grounds and ſubſtantial 'points of our Religion, againſt which the World 'ſo furiouſly rageth in theſe Days: However for- 'merly, in certain By-matters and Circumſtances 'of Religion, your Wiſdom and my Simplicity 'have a little jarred, each of us following the 'abundance of our own Senſe and Judgment. 'Now I ſay, be you aſſured even with my whole 'Heart, (God is my Witneſs) in the Bowels of 'Chriſt I love you in the Truth, and for the 'Truths ſake which abideth in us, and ſhall by 'the Grace of God abide for ever.

I ſhall only add, that bleſſed Biſhop *Hooper* was three quarters of an Hour in the Fire before he died, yet as a Lamb, he patiently endured the extremity

extremity thereof, neither moving one way nor another; but having his lower Parts burned, and his Bowels gushing out, he died as quietly as a Child in his Bed, in the second Year of Queen *Mary*, 1555.

The Life of Dr. Rowland Taylor, *Minister of* Hadley, *in* Suffolk, *Martyr.*

Among the many Champions of the Lord,
Who with their Blood, to Truth did bear record,
And for Religion did *Rome*'s Flames defy,
That they Christ's Gospel Light might magnify,
Was Dr. *Taylor* Diligent and Grave,
Who to his Flock a Testimony gave

Of

Of his great Courage, Charity, and Love,
And all Soul-saving Graces from above.
He for oppoſing impious Popery,
Was apprehended and condemn'd to dye.
He kiſt the Stake, and then moſt chearfully
Went to his Heavenly Home triumphantly;
Where he with bleſſed Saints and Angels ſings
Sweet Hallelujahs to the King of Kings.

Rowland Taylor was Doctor of both Laws, and Rector of *Hadley* in *Suffolk*; where Mr. *Thomas Bilney* had formerly been Miniſter, and in which Town moſt of the Inhabitants, both Men and Women, were well acquainted with the Holy Scriptures, many having read over the whole Bible, and could repeat a great part of St. *Paul*'s Epiſtles by heart. Here Dr. *Taylor* preached on Lord's Days, Feſtivals, and upon all Occaſions when he could get the People together. As ſoon as he was ſetled in this Place, he left the Family of Archbiſhop *Cranmer*, with whom he formerly lived, and like a good Shepherd conſtantly reſided with his Flock, and devoted himſelf wholly to the Study of the Divine Oracles, faithfully endeavouring to fulfil that Precept of our bleſſed Saviour to St. *Peter*, *Loveſt thou me? Feed my Sheep*. His whole courſe of Life was very exemplary and pious. He was meek and humble, yet would impartially rebuke Sin in the greateſt as well as others, without Rancour or Malice; ready to do good to all, forgiving his Enemies and doing wrong to none. To the Poor, Blind, Lame, Sick, Bedrid, or thoſe that had a great charge of Children, he was a Father; cauſing the Pariſhoners to make good Proviſion for them, beſides what of his own bounty he beſtowed on them. He educated his own Children in the fear of God, and good Learning; and thus continued like a good Shepherd,

Shepherd, feeding, governing, and leading his Flock through the Wilderneſs of this wicked World, all the Days of bleſſed King *Edward* 6th.

But in the beginning of Queen *Mary*'s Reign, two Papiſts hired a Prieſt to come and ſay Maſs in his Church. He being in his Study and hearing the Bell toll went thither, where finding the Prieſt, guarded with drawn Swords, in his Popiſh Robes ready to begin Maſs; *Thou Divel*, ſaid he, *who made thee ſo bold to enter into this Church, to profane and defile it with this abominable Idolatry? I command thee thou Popiſh Wolf, in the Name of God, to depart hence, and not to preſume thus to poyſon Chriſt's Flock.* Upon which, one *Foſter*, the principal Actor in the buſineſs replyed, what doſt thou here *Taylor* to hinder and diſturb the Queens Proceedings? *Taylor* anſwered, *I am no Traytor, but the Shepherd which God and my Lord Chriſt hath appointed to feed his Flock, and therefore I have good authority to be here.* Wilt thou Trayterous Heretick make a Commotion, ſays *Foſter*, and violently reſiſt the Queens Proceedings? Dr. *Taylor* anſwered, *I make no Commotion, it is you Papiſts that make Commotions and Tumults; I reſiſt only, with God's Word your Popiſh Idolatries which are contrary thereunto, and tend to the diſhonour of the Queen, and the utter ſubverſion of this Realm.* They then carried him by force out of the Church, and ſo the Prieſt went on with his Maſs. The Doctor's Wife, who followed her Husband to the Church, ſeeing their violent proceedings, kneeled down, and holding up her Hands, ſaid with a loud Voice, *I beſeech God the righteous Judge to avenge the injury, which this Popiſh Idolater offers this day to the Blood of Chriſt.* Whereupon they thruſt her likewiſe out of the Church.

Soon after this, *Foſter* made a complaint to Biſhop *Gardiner* againſt Dr. *Taylor*; who thereupon ſent

ſent his Letters miſſive to command him to appear before him. The Doctor's Friends earneſtly perſuaded him to fly, ſince he could expect neither Juſtice nor Favour from *Gardiner*, but only Impriſonment, and a cruel Death. To whom he anſwered, 'I know my Cauſe is ſo good and Righ-
'[illegible]and the Truth is ſo ſtrong upon my ſide,
[illegible] God's Grace I will appear before them,
[illegible]oppoſe to their Beards their falſe Doings;
'for I believe I ſhall never be able to do God ſo
'good ſervice as now, nor ſhall ever have ſo glo-
'rious a Call, nor ſuch great favour from God as
'he now offers me; therefore pray for me, and I
'doubt not, but God will give me ſtrength and
'his Holy Spirit, ſo that all my Adverſaries ſhall
'be aſhamed of their proceedings. Sir, ſaid his Friends, we are not of your opinion herein, for you have done your duty ſufficiently, and born witneſs to the Truth, both in your Preaching, and in reſiſting the Popiſh Prieſt, and therefore, ſince our bleſſed Lord bids us, when we are *perſecuted in one City to fly to another*; We think you would do beſt to fly at preſent, reſerving your ſelf for better times. *Alas*, ſaid the Doctor, *I am now grown Old, and have already lived too long to ſee theſe wicked and terrible Days: You may do as your Conſciences ſerve you, but I am reſolved not to fly. God will hereafter raiſe up Teachers, who ſhall inſtruct the People with more diligence and fruit than I have done; for God will not forſake his Church, though for a time he trieth, and correcteth us, and that not without juſt Cauſe.*

His Friends perceiving his Conſtancy and Reſolution, with weeping Eyes commended him to God; and ſoon after he went to *London*, and preſented himſelf before *Gardiner* Biſhop of *Wincheſter*, and Lord Chancellour of *England*, who preſently fell to railing and abuſing him, calling him Knave,

Traytor,

Traytor, Heretick, &c. Asking him if he knew him not; *Yea I know you*, said *Taylor*, *and observe all your Greatness, yet you are but a Mortal Man; and if I should be afraid of your Lordly Looks, why do not you fear God, the Lord of us all? How dare you for shame look any Christian in the Face, seeing you have forsaken the Truth, denyed our [redacted] Christ, and his Word, and acted contrary to [redacted] Oath, and Writings? With what Countenance you appear before the Judgment Seat of Christ, and answer for the breach of your Oath, first made to King* Henry 8th, *and afterwards to King* Edward 6th. Tush, Tush, says *Gardiner*, that was *Herod's* Oath, unlawful and therefore fit to be broken: I did well in breaking it, and thank God that I am come home to our Mother Church of *Rome*, and so I would have thee do to. *Taylor* replies, 'Should I forsake the Church of Christ, which 'is founded upon the true Foundation of the 'Prophets and Apostles, to approve those Lyes, 'Errors, Superstitions and Idolatries that are ap-'proved of most blasphemously by you? God for-'bid; Remember that you writ truly against the 'Pope, and were sworn against him. Says *Gardi-ner*, I tell thee that was *Herod's* Oath, and our Holy Father the Pope hath discharged me of it. 'But you shall not be so discharged before Christ, 'says *Taylor*, who doubtless will require it at your 'Hands as a lawful Oath made to your King, 'from which no Man can absolve you. *Gardiner* being enraged replies, I see thou art an Arrogant Knave and a Fool. 'My Lord, leave your Rail-'ing, answers *Taylor*, which is unseemly in one 'that is in your Place, I am a Christian Man, 'and you know that, *He who calls his Brother Fool 'is in danger of Hell-Fire.*

Ye are false, and Lyars all the Sect of you, cryes *Gardiner*: 'We are true Men, says *Taylor*, and know

'know that God will destroy all them that speak 'Lyes, and therefore we abide in the Truth of 'God's Word, which you, contrary to your own 'Consciences, deny and forsake. Thou art a Married Man, says *Gardiner*; Yes, I thank God that 'I am, replies *Taylor*, and have had Nine Chil-'dren all in lawful Matrimony: And blessed 'be God that ordained Matrimony, and command-'ed that all who had not the Gift of Continence 'should marry, and not live in Whoredom and 'Adultery. After some other discourse, the Bishop ordered his Servants to carry the Doctor to the Kings Bench, and command his Keeper to look to him strictly. He then kneeling down, and holding up his Hands said, *Good Lord I thank thee; and from the Tyranny of the Bishop of* Rome, *and all his detestable Errors and Abominations, Good Lord deliver us.* So they carried him to Prison, where he continued two Years.

During his Imprisonment he spent his time in Prayer, Reading the Scriptures, Preaching to the Prisoners, and to others that resorted to him: And it pleased God, that he found in that Prison Holy Master *Bradford*, whom he began to exhort to Faith, Strength, and Patience, and to persevere constantly to the end. Mr. *Bradford* upon hearing his Discourse, thanked God who had provided him such a comfortable and suitable Fellow-Prisoner; and so they both together praised God, and continued in Prayer, Reading, and exhorting one another; insomuch, as Dr. *Taylor* told his Friends, that God had provided graciously for him, to send him to that Prison, where he found such an Angel of God to converse with, and be his Companion. He was several times examined about his Faith, and witnessed a good confession before his Adversaries, for which at last he was condemned to Dye. When his Sentence was read, he told

the

the cruel Biſhops, that God the righteous Judge would require his Blood at their Hands, and that the proudeſt of them all would repent their receiving again of Antichriſt, and their tyranny againſt the Flock of Chriſt. He likewiſe writ thus to his Friends; God be praiſed, ſince my condemnation, I was never afraid to dye, God's will be done if I ſhrink from God's Truth, I [illegible] of another manner of Death than that of Maſter *Hales*. But God be praiſed, even from the bottom of my Heart, I am unmoveably ſeated upon the Rock, nothing doubting, but that my dear God will perform and finiſh the Work that he hath begun in me and others, to whom be all Honour both now and ever, through Chriſt our only Saviour. *Amen.*

After his Condemnation, *Bonner* Biſhop of *London*, came to the Priſon to degrade him, bringing all the Maſſing Garments with him, which he commanded him to put on: *No*, quoth Doctor *Taylor*, *I will not*; wilt thou not, cryes *Bonner*, I ſhall make thee e're I go; *You ſhall not by the Grace of God*, ſays *Taylor*; I charge thee on thy obedience to do it, anſwers *Bonner*; *Taylor* replies, *I will not*; then the Biſhop made his own Servants put them upon his Back, which when they had done, Dr. *Taylor* ſetting his Hands on his ſides, walked up and down and ſaid, *How ſay you now my Lord, am not I a goodly Fool? If I were in* Cheapſide, *would not all the Boys laugh at theſe Apiſh Toys?* The Biſhop having again diveſted him of all, would have given him a ſtroke on the Breaſt with his Croſier, but his Chaplain ſaid, My Lord, do not ſtrike him, for he will certainly ſtrike again; *Yea, by St.* Peter *will I*, quoth he, *the Cauſe is Chriſt's, and I were no good Chriſtian, if I would not fight in my Maſter's Quarrel.* Then the Biſhop curſed him, but durſt not ſtrike him. To whom

whom he said, *Tho' you curse, yet God doth bless me.* The next Night his Wife, Son, and Servant, came to him, where before Supper they kneeled down and prayed, saying the Litany.

He was then sent down to *Hadley* to be burnt, and all the time of his Journey, he was as merry as one going to a Banquet or a Wedding. By the way, the Sheriff of *Essex* was very earnest with him to return to the *Romish* Religion, &c. To whom at length he answered, *I plainly perceive now that I have deceived my self, and shall deceive many in* Hadley *of their expectations*; whereupon, the Sheriff desired he would explain himself, hoping now that he would Recant; *I'll tell you*, says the Doctor, *I am a Man who have a very large Carcass, which I hoped would have been buried in* Hadley *Church-Yard, but I see now I am deceived; and there are a great number of Worms there, who would have had jolly feeding upon this Corps, but now both I and they will be deceived in our Expectations.* When he came within two Miles of *Hadley* he desired to alight from his Horse, and then fetching a Frisk or two; *now*, says he, *God be praised, I am almost at home, and have not above Two Stiles to go over, and then I shall come to my Father's House.* At the entrance of the Town, a poor Man with Five Children met him, crying, *O dear Father and good Shepherd, God help, and succour thee as thou hast many a time succoured me and my poor Children.* The Streets were full of People, weeping and bewailing their loss, saying, 'Ah! Good 'God, there goes our Shepherd from us, that 'hath so faithfully taught, so Fatherly cared for 'us, and so Religiously governed us; O merciful 'God, what shall we poor scattered Lambs do? 'What will become of this most wicked World? 'Good Lord strengthen and comfort him; to whom he said, *I have preached God's Word and*

Truth to you, and am now come to ſeal it with my Blood. He gave moſt of his Money to the Poor, and uſed to provide for them, by calling upon Sir *Henry Doyle*, and other Rich Clothiers to go with him to the Alms-Houſes to ſee what Meat, Drink, Apparel, Bedding, and other Neceſſaries the Poor wanted, which he took care they ſhould be ſupplied with, withal Exhorting, Comforting, and Rebuking them as he ſaw occaſion.

Coming to the Place of Execution, he was not ſuffered to ſpeak to the People, who much lamented his Death; yet he continued very chearful, ſaying, *Thanks be to God I am even at home*; and when he had prayed, and made himſelf unready, he went to the Stake and kiſſed it. He would then fain have ſpoken to the People, but one thruſt a Tipſtaf into his Mouth, another ſtruck him on the Head, and a third threw a Faggot at him, which wounded him in the Face, ſo that the Blood ran down; *O Friend*, ſaid he, *I have harm enough, what needed that?* When he was making his Prayer in *Engliſh*, Sir *John Shelton* ſtruck him on the mouth, ſaying, *You Knave I will make you ſpeak Latin.* The Fire being kindled, he held up his Hands, calling upon God, and ſaying, *Merciful Father of Heaven, for Jeſus Chriſt my Saviour's ſake, Receive my Soul into thy Hands.* And ſo he ſtood ſtill without moving, till one with an Halbert beat out his Brains. He ſuffered Martyrdom in the ſecond Year of Queen *Mary*, 1553.

The

The Life of Mr. John Bradford, *Prebend of St.* Pauls London, *Martyr.*

READER behold, here ſtands before thine Eye!
The perfect Emblem of true Piety.
The Light of Truth which ſhin'd in *Bradford's* Breaſt
Enlightned others, and reſtored Reſt
To many; whoſe unquiet Souls did lye
Under the burthen of Idolatry.
'Twas not the Rage of Papiſts could remove
The Heart of *Bradford* from the real Love
Of pure Religion; He was ſtill inclin'd
To preach God's Word with a reſolved mind.
Heav'n was the Port to which he ſail'd thro' Tears,
Steer'd by his Faith, and Winged by his Prayers.

He for the Goſpel courage had to Dye,
That he might Live with Chriſt eternally.

MR. *John Bradford*, was born at *Manchester* in *Lancaſhire*; and by his Parents brought up in Learning. He afterwards ſerved Sr. *John Harrington*, a Gentleman much in favour with King *Henry* 8th and King *Edward* 6th. In which Employment, he had great Opportunities of advantaging himſelf; for his Maſter obſerved him to be ſo active and fit for Buſineſs, that he made uſe of his faithful Service above any other, ſo that he continued in this Station many Years. But Providence deſigned him for other and better Work; ſo that having given a juſt account of his Affairs, he with his Maſters approbation, went to the Univerſity of *Cambridge*; where by his diligence and ſtudy he profited exceedingly in Knowledge in a ſhort time; and was ſo reſpected of all, for his religious and blameleſs Converſation, that after he had continued there two Years he was made Maſter of Arts, and choſen Fellow of *Pembroke-Hall*. Here he became acquainted with Mr. *Martin Bucer*, who highly valued him, and perſuaded him to enter into the Miniſtry, which *Bradford* modeſtly excuſed for want of Learning: *If thou haſt not fine Manchet*, ſays *Bucher*, *yet give the People Barley Bread, or ſuch as thou haſt.* Being at length perſuaded to take up the Miniſtry, *Ridley*, Biſhop of *London*, made him a Prebend of St. *Pauls*, where he continued to preach the Word of Truth, with all plainneſs and faithfulneſs for three Years, Reproving Sin ſharply, yet comfortably declaring the Doctrine of Chriſt Crucified; ſtrenuouſly oppoſing Error and Idolatry, and earneſtly perſuading the People to lead holy Lives.

In the beginning of Queen *Mary*'s Reign, *Bourn*, Biſhop of *Bath*, preached a ſcandalous Sermon againſt

gainſt the Reformation at St. *Paul*'s Croſs, which ſo moved the Auditors to indignation, that they were ready to pull him out of the Pulpit, and one threw a Dagger at him. Whereupon *Bourn* requeſted Mr. *Bradford*, who was behind him, to ſtand in his place and quiet the People, which he doing accordingly, when the Multitude ſaw him they cryed out, *Bradford*, *Bradford*, God ſave thy Life *Bradford*: *Bourn* not yet thinking himſelf ſafe, deſired Mr. *Bradford* to convey him to the School-maſter's Houſe, which accordingly he did, going behind his Back, and ſheltring him from the People. Whereupon one ſaid to him, *Ah* Bradford! Bradford! *Thou ſaveſt him that will help to burn thee.* In the Afternoon, Mr. *Bradford* preached at *Bow-Church*, and ſharply reproved the People for their ſeditious carriage; yet within three Days after he was ſent for before the Council, and charged with Sedition for this Buſineſs, and by them was ſent Priſoner to the Tower; after a while, he was removed to the Kings Bench in *Southwark*, and after his Condemnation, was committed to the Counter in the *Poultry*; in all which Places he preached twice a day, unleſs Sickneſs hindred, and often adminiſtred the Sacrament, Preaching, Reading, and Prayer being the principal Employment of his whole Life.

While he continued a Priſoner, he was often examined by the Biſhops, and offered Life if he would Recant. But he anſwered, *That Life with God's diſpleaſure was worſe than Death, and Death in the favour of God is true Life.* In his Examination by the Biſhop of *Wincheſter*, he objected to him, that he had ſworn Six times never to own the Authority of the Biſhop of *Rome*; and therefore, ſaid he, *I dare not anſwer you, if you examine me as a Delegate from him, leſt I ſhould break my Oath.* *Gardiner* replyed, That, he pretended

ſtoutly to defend the Doctrine taught in King *Edward*'s Days; *and yet*, ſaid he, *thou dareſt not to anſwer me.* 'That all Men may know, ſays *Bradford*, that I am not afraid, ſaving my Oath, ask 'what you will, and I will plainly anſwer by the 'Grace of God, although I know my Life lieth 'thereon: But, O Lord into thy Hands I com-'mend it, come what will; only ſanctifie thy 'Name in me, as in an Inſtrument of thy Grace. 'Now ask what you will. *What ſay you*, cryes 'Gardiner, *to the bleſſed Sacrament? Do you not believe Chriſt's real Preſence there in the Natural Body.* 'My Lord, ſaid *Bradford*, I do not be-'lieve that Chriſt is Corporally preſent in the 'Sacrament, but that he is preſent there to the 'Faith of the due Receiver. As for Tranſub-'ſtantiation, I plainly and flatly believe it not. At another time, one of the Earl of *Derby*'s Servants came to him, ſaying, *Ah! Mr.* Bradford, *conſider your Mother, Siſter, Friends, Relations, and Country, what a great diſcomfort will it be to them, to ſee you dye an Heretick?* Who replyed, *I have learned to forſake Father, Mother, Brother, Siſter, Friends, and all that ever I have, yea and my own ſelf, or elſe I cannot be Chriſt's Diſciple*

In a Letter to his Mother and Brethren he thus writes; 'I am now in Priſon, ſure enough from 'ſtarting, and I thank God, I am ready with my 'Life and Blood, to ſeal thoſe Truths which I 'have preached unto you, if God ſhall account 'me worthy of that Honour; for it is a ſpecial 'favour from God to ſuffer for his Name and Goſ-'pel's ſake as now I do; I heartily thank him for it, 'and am ſure that I ſhall be partaker of his Glo-'ry; *If we ſuffer with him we ſhall alſo raign with 'him*, as St. *Paul* ſpeaks. Therefore be not faint-'hearted, but rather rejoyce, at leaſt for my ſake, 'who am now in the High-Way to Heaven; for

'through

'*through many Afflictions we muſt enter in that King-*
'*dom.* Now will God make known who are his;
'when the Wind doth not blow we cannot diſ-
'cern the Wheat from the Chaff; but when the
'blaſt comes, the Wheat remains but the Chaff
'flyes away; and the Wheat is ſo far from being
'hurt with the Wind, that it is the more cleanſed
'and known to be Wheat. Gold when it is caſt
'into the Fire is the more refined, ſo are God's
'Children by Croſſes and Afflictions. God's Peo-
'ple are chaſtiſed here, that they may not be con-
'demned with the World: But ſure, great
'Plagues from God hang over this Realm for it.
'And no marvel, if God's Hand lies ſo heavy
'upon us, for as there was lately never more
'Knowledge, ſo there was never leſs godly Liv-
'ing. It was counted a fooliſh thing to ſerve
'our God truly; and fervent Prayer was not va-
'lued; Preaching was but a Paſtime; and the
'Communion counted too common; Faſting to
'ſubdue the Fleſh, was quite out of uſe; Alms
'were little or nothing regarded; Malice, Cove-
'touſneſs and Uncleanneſs were common every
'where; as alſo Swearing, Drunkenneſs and Idle-
'neſs; and therefore all this evil is come upon
'us, &c. Yea, I my ſelf loved not the Truth as
'I ought to have done, therefore God thus pu-
'niſheth me, tho' in puniſhing he bleſſeth me.
'I thank my God more for this Priſon than if I
'were in a Parlour, yea more than for any plea-
'ſure that I ever enjoyed; for in this Place I
'find my God to be ſweet unto me, and my good
'God always, &c.

In another Letter he writes thus; 'Let us Re-
'pent, and be heartily ſorry that we have ſo Carl-
'nally, ſo Hypocritically, ſo Covetouſly, ſo vain-
'gloriouſly profeſſed the Goſpel; Let the Anger
'and Plagues of God, moſt juſtly fallen upon us,

be charged upon our Sins, that from the bottom of our Hearts every one of us may ſay, it is I Lord that have ſinned againſt thee: It is my Hypocriſy, my Vain-glory, my Covetouſneſs, Uncleanneſs, Carnality, Security, Idleneſs, Unthankfulneſs, Self-love, &c. that has deſervedly occaſioned the taking away of our good King, of thy Word, of true Religion, and of thy good Miniſters by Baniſhment, Impriſonment, and Death. It is my wickedneſs that cauſeth our Enemies to have ſucceſs, increaſe of Authority, and Peace. O be merciful, be merciful unto us, O Lord our God, for the ſake of Jeſus Chriſt our bleſſed Lord and Saviour, *Amen.* Mr. *Bradford* was ſo humble from the ſenſe of his natural Depravity, that he ſubſcribed ſome of his Letters out of Priſon thus, *The moſt miſerable, hard-hearted, unthankful, Sinner* John Bradford; *A very painted Hypocrite*, J. B. *A moſt miſerable Sinner*, J. B. *The Sinful*, J. B.

In the midſt of Dinner, he uſed to meditate with his Hat over his Eyes, from which flowed plenty of Tears upon his Trencher. He was in ſuch credit with his Keeper at the King's Bench, that in the Evening, he would give him leave upon his bare Word, to go into *London* and viſit a ſick Friend, and he always returned before the Hour allowed him. He was tall and ſlender, ſpare of Body, of a faint ſanguine Complexion. He ſlept not above two Hours in the Night, and till ſleep came he never laid his Book out of his Hand. His Recreation was ſober Company, and Chriſtian Diſcourſe a while after Dinner, and ſo to Prayer, and then to his Book again. He reckoned that Hour ill ſpent wherein he did not ſome good, either with his Pen in his Study, or exhorting others: He was very charitable, ſo that in an hard time he ſold his gold Chain, Rings, and Jewels,

Jewels, to relieve thoſe that were in want; and would liberally communicate to his Fellow-Priſoners. Once a Week he viſited the Malefactors on the other ſide the Priſon, giving them good Counſel, and beſtowing money upon them.

An intimate Friend of his asked him, if he ſhould procure his Liberty what courſe he would take, and whether he would go. He replied, that he did not value whether he were out of Priſon or no; but if he ſhould, that then he would marry, and continue privately in *England* to teach the People as long as the times would ſuffer him. He was much reſpected and admired by all good Men; ſo that many, who knew him not but by report only, much lamented his Death; yea many Papiſts wiſhed heartily that he might Live. Few Days paſſed, wherein he ſhed not ſome Tears before he went to Bed; neither was there any of his Fellow-Priſoners, but received ſome benefit by him. He had many opportunities to make his eſcape, but would not embrace them. The Night before he was carried to *Newgate*, he dreamt that Chains were brought for him to the Counter, and that the Day following he ſhould be carried to *Newgate*, and the next day ſhould be certainly burnt in *Smithfield*; which accordingly came to paſs; for that day in the Afternoon, the Keeper's Wife came running into his Chamber, ſaying, *Oh! Mr.* Bradford, *I bring you heavy News, you muſt be burnt, your Chain is now buying, and you muſt go to* Newgate *preſently.* Whereupon putting off his Cap, he lift up his Eyes to Heaven, and ſaid, *I thank God for it, I have looked for this a long time, it comes not to me ſuddenly, but as a thing waited for every Day and Hour; the Lord make me worthy thereof.*

This Holy Martyr ſpent the reſt of the Evening in Prayers, well watered with Tears, whereby

he even ravished the Minds of the Hearers. The Morning wherein he was to suffer he put on a clean shirt, and thereupon made such a Prayer of the Wedding Garment, that those present much admired the same. At going out of his Chamber, he prayed earnestly, and gave Money to every Officer and Servant in the Prison, admonishing them always to fear and serve God, and to avoid all manner of Evil. Then turning to the Wall he prayed fervently that his Words might not be spoken to them in vain, but that the Lord would work it effectually in them for Christ's sake. After which, the Prisoners with weeping Eyes, took their farewell of him. When he came into *Smithfield*, where another Young Man was to suffer with him, he fell upon his Face and Prayed; then taking a Faggot in his Hand he kissed it, and the Stake likewise. Having pulled off his Cloths he stood by the Stake, and lifting up his Hands and Eyes to Heaven, he said; *Oh! England, England, Repent of thy Sins; beware of Idolatry, beware of false Prophets and Antichrist; take heed they do not deceive thee.* And turning to the Young Man, *Be of good comfort Brother*, said he, *for we shall have a joyful Supper with the Lord this Night*; and then embracing the Reeds, he said, *Strait is the Way, and Narrow is the Gate that leadeth to Eternal Salvation, and few there be that find it.* The Fire being kindled, these two blessed Martyrs were soon dispatcht; and so slept in the Lord. He suffered *July* 1st, 1556.

The

The Life of Nicholas Ridley, *Bishop of* London, *Martyr.*

COuragious *Ridley* for his Piety
Was famous; who God's Truth undauntedly
Maintain'd, against his bloody *Romish* Foes,
Who did with Fire and Faggot it oppose,
For want of Arguments, to justifie
Their Superstition and Idolatry.
A worthy Bishop and profound Divine,
Whose Gifts and Graces did so brightly shine,
Throughout his Life, that he was justly known
For Parts and Learning second unto none.

He

He was God's faithful Servant here below
In ſending Souls to Heaven; And did beſtow
The Talents given him ſo well on all,
That he was ready at his Maſter's Call.

MR. *Nicholas Ridley* was born in *Northumberland*, of a very wealthy Family, and educated in Learning in a School at *Newcaſtle*; from whence he was ſent to the Univerſity of *Cambridge*, where he ſoon grew eminent for Learning; and after having taken ſeveral Degrees, was choſen Maſter of *Pembroke-Hall*, and made Doctor of Divinity. From thence he was preferr'd by Archbiſhop *Cranmer*, to be Vicar of *Herne* in *Eaſt-Kent*, where he was a diligent and faithful Preacher; at which time it pleaſed God to reveal to him the true Doctrine concerning the Lord's Supper; and by his Miniſtry there, he converted among many others, the Lady *Fines* to the Proteſtant Religion, who afterward proved a uſeful Inſtrument of God's Glory. While he was Maſter of *Pembroke-Hall*, he uſed to walk much in the Orchard, where he learned without Book almoſt all St. *Paul's* Epiſtles, with the Epiſtles of St. *James*, *Peter*, *John*, and *Jude*; concerning which he himſelf uſed to ſay; *Though in time I again forget much of them, yet the ſweet Savour thereof I hope I ſhall carry with me to Heaven, as I have found the profit thereof all my Life time hitherto.*

He was afterward made a Prebend of the Cathedral Church of *Canterbury*; but not liking his Society there he travelled into *France*, and at his return was made Chaplain to King *Henry* 8th, and Biſhop of *Rocheſter*. From thence in the Reign of King *Edward* 6th he was removed, and made Biſhop of *London*: In which Places he was ſo frequent and zealous in Preaching, that he was extreamly beloved by the People, and his Life

was

was so Religious and Exemplary, that his Enemies had nothing to say against him. He preach'd every Lords Day and Holy-day in one place or other, unless hindred by some extraordinary occasion, and was always followed by a multitude of Auditors, to whom he taught the Doctrine of the Gospel agreeable to the Holy Scriptures. He was very Learned, and of such Reading, that he deserved to be numbred among the greatest Scholars that this latter Age hath produced, as appeared by his worthy Works and solid Sermons and Disputations in both the Universities, so that his Enemies could not but admire his extraordinary Abilities.

He had a strong Memory, a deep Wit, was very judicious and very merciful, comely of Person and well proportioned; free from Malice and Resentment, soon forgeting all Injuries offered him, very kind to his Relations, yet told them, that if they did any ill thing they must expect nothing from him, but should be to him as Strangers. He used all means for mortifying the Body; being much in Prayer and Contemplation; sober in Discourse, and chearful at Meals; after which he used to play about an Hour at Chess, and then retired to his Study till Five at Night; when coming down, he had Prayers in his Family, and afterward went to Supper, then played a Game at Chess, and so returned to his Study till Eleven at Night. He used daily to read a Lecture to his Family at Prayer time, giving every one that could read a New Testament, and hiring them with Money to learn Chapters by heart, being extream careful that his Family might be an Example of Sobriety and Vertue to others. He called Bishop *Bonner*'s Mother his Mother, and when he was at *Fulham*, had her constantly to dine with him, setting her at the upper end of the Table

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whoever were present. As he was truly Religious himself, so nothing but Goodness and Piety appeared in his Family. He came to have a true Notion of the Sacrament, by reading *Bertram*'s Book upon that Subject; and was much confirm'd in his Opinion by conversing with Archbishop *Cranmer*, and *Peter Martyr*.

In the beginning of Queen *Mary*'s Reign, he was one of the first that suffered Imprisonment in the Tower of *London*, from whence he was sent to *Oxford*, with Archbishop *Cranmer* and Bishop *Latimer*, and there put into the common Jayl; till at length being separated from his Brethren, he was committed to the Custody of one *Irish*, with whom he remained to the day of his Martyrdom. When he was brought before the Pope's Delegate (the Bishop of *Lincoln*) in the Divinity-School at *Oxford*, whilst the Commission was reading, he stood bare, till he heard the Cardinal named, and the Pope's Holiness, and then put on his Cap, and being admonished by the Bishop to pull it off, he answered, *I do not do it in contempt to your Lordship, but that by this my Behaviour I may make it appear, that I acknowledge in no point the usurped Supremacy of* Rome, *and therefore I utterly condemn and despise all Authority derived from the Pope.* Then the Bishop commanded the Beadle to pull off his Cap, which he bowing his Head suffered him quietly to do.

Writing to Bishop *Latimer* in Prison, *I pray you, good Father,* saith he, *let me have somewhat more from you to comfort my Stomach, for except the Lord assist me in his Service, I shall play but the part of a white liver'd Knight; but he can make a Coward fight like a Man in his Cause.* In a Letter to Mr. *Bradford* he writes thus; 'As far as *London* is from 'Oxford, yet thence we have received both Meat, 'Money, and Shirts, not only from our Ac-

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'quaintance but from Strangers also, I know for 'whose sake they do it, *&c.* Ever since I heard 'of our dear Brother *Roger*'s stout Confession, 'and Departure, (blessed be God for it) I never 'felt any lumpish heaviness in my Heart, as some-'times I did before, *&c.* Sir blessed be God, 'notwithstanding our hard Restraint, and the 'evil Reports raised of us, we are merry in the 'Lord, and all our care is and shall be, by God's 'Grace, to please and serve him, from whom we 'expect, after these Temporary and Momentary 'Miseries, to have eternal Joy and perpetual Fe-'licity, with *Abraham*, *Isaac*, and *Jacob*, &c. 'As yet, never a Learned Man, Scholar, or other 'hath visited us since our coming to *Bocardo*, 'which now may be called, *The Colledge of Quon-'dams*, or, *Quondam Bishops*; for we be no fewer 'than Three, and I dare say every one is content-'ed with his Portion, which is our Heavenly Fa-'ther's good and gracious Gift: Farewel, we 'shall, by the Grace of God, one day meet and 'be joyful together; which Day shortly ap-'proacheth; the Lord grant that it may speedily 'come.

After divers Examinations, he was at last Degraded and Condemned; and writing to Mr. *Grindal*, who was in Exile, he gives him the following Account of his Condition; 'I was, 'saith he, about two Months close Prisoner in 'the Tower; after which, without my seeking, 'I had the liberty of the Tower granted me, and 'so I continued about half a Year, till refusing 'to be present at Mass I was shut up close Pri-'soner again. The last Lent but one, by reason 'of the rising in *Kent*, the Tower was so full of 'Prisoners, that my Lord Archbishop of *Canter-'bury*, Master *Latimer*, Master *Bradford*, and my 'self, were all put into one Prison, where we re-

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'mained till almoſt *Eaſter*, and then Dr. *Cranmer*, Mr. *Latimer* and my ſelf, were ſent down to *Oxford*, and not ſuffered to carry any thing with us, but what we had upon us. About *Whitſuntide* following were our Diſputations at *Oxford*; after which, we had Pen, Ink, and all things taken from us; yea our own Servants were removed, and Strangers put in their rooms, all of us being kept apart, as we are to this Day. God be bleſſed, we are all in health, and of good cheer, and have looked long ago to be diſpatched: for within a Day or Two after our Diſputations, we were condemned for Heretieks. The Lord's will be fulfilled in us, *&c.*

In a Letter which he writ to his Friends he hath this paſſage, 'I warn you my Friends, that 'you be not aſtoniſhed at the manner of my Diſ'ſolution; for I aſſure you, I think it is the 'greateſt Honour that ever I was called to in my 'Life; and therefore I thank the Lord God 'heartily for it, that it hath pleaſed him of his 'great mercy to call me to this high Honour, to 'ſuffer Death willingly for his Sake, and in his 'Cauſe. Wherefore all you that are my true Lovers 'and Friends, Rejoyce, and again Rejoyce with 'me, and render with me hearty thanks to God our 'Heavenly Father, that for his Son's ſake, my 'Saviour and Redeemer Chriſt, he hath vouch'ſafed to call me, being elſe without his gracious 'goodneſs, in my ſelf but a ſinful and vile Wretch, 'to call me, I ſay, to this high Dignity of his 'true Prophets, faithful Apoſtles, and of his ho'ly and choſen Martyrs to Dye, and to lay down 'this Temporal Life in the defence and mainte'nance of his Eternal and Everlaſting Truth.

He was a Man ſo reverenced for his Learning and Knowledge in the Sacred Scriptures, that his very Enemies were forced to confeſs he was an excellent

excellent Person. And if his Life might have been redeemed with Money, the Lord *Dacres* in the *North*, being his Kinsman, would have given Ten Thousand Pounds, rather than he should have been burned; but so cruel and unmerciful was Queen *Mary*, that notwithstanding Bishop *Ridley's* Kindness to her in the Reign of King *Edward* 6th, yet neither by Intreaties, Persuasions, or any other Means, could she be prevailed upon to spare his Life. *The tender Mercies of a* Bigotted Papist *are cruel.* Bishop *Ridley* upon a time crossing the *Thames*, such a sudden Tempest did rise, that all in the Boat were astonished, and expected nothing but to be cast away. *Take heart*, said he, *for this Boat carrieth a Bishop that must be burned and not drowned.*

The Night before he suffered he had his Head shaved, and his Feet washed, and bid his Landlady, and the rest at Supper with him, to his Wedding the next Day. He asked his Brother, whether his Sister could find in her Heart to be present at it; *Yes*, said he, *I dare say with all her Heart.* His Landlady weeping; *Ah!* Mrs. *Irish*, said he, *I see now that you do not love me; for since you weep, it appears you will not be at my Marriage, nor are pleased therewith; I find you are not so much my Friend as I thought; but quiet your self, for though my Breakfast be somewhat sharp and painful, yet I am sure my Supper will be more sweet and pleasant.* His Brother offering to watch with him, he refused it, saying, *I intend to go to Bed, and sleep as quietly as ever I did in my Life.*

In the Morning he came forth in an handsome black Gown, and a Velvet Tippet, and looking behind, he espied Bishop *Latimer* following him, and said, *Ah! are you there: Ah!* said *Latimer*, *coming after as fast as I can follow.* When he came to the Stake, he lifted up his Hands and Eyes stedfastly

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ſtedfaſtly toward Heaven, and running with a cheerful countenance to Biſhop *Latimer*, he embraced, kiſſed and comforted him, ſaying, *Be of good heart, Brother, for God will either aſſuage the fury of the Fire, or give us ſtrength to endure it.* He then went to the Stake and kiſſed it, praying earneſtly, and being about to ſpeak to the People, ſome ran to him and ſtopped his Mouth with their Hands: Being ſtript of his Cloths, he ſtood upon a Stone by the Stake, ſaying, *O Heavenly Father, I give thee hearty thanks, that thou haſt called me to be a Profeſſor of thee even unto Death; I beſeech thee, Lord God, have mercy upon this Realm of* England, *and deliver it from all its Enemies.*

When the Smith was knocking in the Staple that held the Chain, he ſaid *Good Fellow knock it faſt, for the Fleſh will have its Courſe.* His Brother then brought him a Bag of Gunpowder to hang about his Neck; *Ridley* askt what it was; his Brother anſwered Gunpowder; *I take it then,* ſaid he, *as ſent from God, and will therefore receive it as from him.* When he ſaw the Flame coming to him, he cryed with a loud voice, *In Manus tuas, &c. Into thy Hands, O Lord, I commend my Spirit; Lord receive my Soul.* But the Fire being kept under by the Wood, he deſired the Executioner, for Chriſt's ſake, to let it come to him; which his Brother in Law miſunderſtanding, heaped on more Faggots, ſo that his lower Parts were burnt, when his upper Parts were untouched: At laſt his upper Parts fell into the Fire alſo, and ſo he gave up the Ghoſt, in the Second Year of Queen *Mary*, 1555.

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The Life of Hugh Latimer, *Bishop of* Worcester, *Martyr.*

THough Father *Latimer* was in his Youth
A violent Enemy to Gospel Truth,
Yet when he came to be of Riper Age,
He was converted from his *Romish* Rage.
By seeking after Truth the Truth he found,
And finding he was now on firmer ground,
He thereon fixt his Faith, and could not be
Remov'd by Tyranny or Flattery.
So that good *Latimer* became a Terror
To Papists, and an Enemy to Error.

And

And he that Proteſtancy had defi'd,
Yet for the Proteſtant Religion dy'd.

MR. *Hugh Latimer* was born at *Thinkeſſon* in *Leiceſterſhire*, and appearing to have a ſharp and ready Wit, his Parents brought him up in Learning, and at fourteen Years old, he was ſent to the Univerſity of *Cambridge*, where after he had been initiated into other Sciences, he gave himſelf to the Study of School Divinity, and commenced Maſter of Arts, being a very rigid Papiſt. He made an Oration againſt *Philip Melancton*, exclaimed againſt Mr. *Stafford* a worthy Perſon, Divinity Lecturer there, and warned his Scholars not to believe any thing he ſaid. He was ſo zealous for the *Romiſh* Religion, and withal ſo ſcrupulous, that being a Prieſt, and uſing to ſay Maſs, he was ſuch a ſlaviſh Obſerver of the Pope's Decrees, that he thought he had never ſufficiently mixed his Maſſing Wine with Water, and that he could never be damned if he were once entred into an Order of Fryars, and uſed to carry the Croſs before the Proceſſion.

Mr. *Thomas Bilney*, percieving Mr. *Latimer*'s ſuperlative Zeal in his way, though without knowledge, had a brotherly pity and kindneſs for him, and contriv'd how he might beſt convince this ignorant Bigot, of the Superſtition and Idolatry of the *Romiſh* Church, and convert him to the true Knowledge of Jeſus Chriſt, and his holy Goſpel. Whereupon going to his Study he deſired Mr. *Latimer* to hear him make a Confeſſion of his Faith, which he conſenting to, Mr. *Bilney* declared the ſame to him with ſuch fervency and earneſtneſs, that Mr. *Latimer* was moved therewith, and gave over his School-Divinity, and ſtudied more Orthodox Divines: ſo that he, who was before an Enemy to, and almoſt a Perſecutor

of

of those that professed the Protestant Religion, became now a strong promoter of it, changing his former course of Reviling and Cavilling, into a constant and diligent converse with Mr. *Bilney*, and other Learned Men; and asked Mr. *Stafford* forgiveness for what he had unjustly charged him with. Being thus won to embrace the Gospel, he was not satisfied with his own Conversion, but pitying the ignorance of others, he became a powerful publick Preacher, and likewise instructed many in private; whereupon Satan raised up many Adversaries, among the Doctors and Fryars, against him; and in the Year 1529, the Bishop of *Ely* forbid him to preach, yet he continued therein Three Years with much approbation; yea, the Bishop hearing him preach one time, commended him, wishing that he himself had the like Gifts.

Among his Enemies, Doctor *Redman* appeared against him, who writ to him that he should not promote Heresy, *&c.* To whom he returned this short Answer; *Reverend Mr.* Redman, *It is enough for me, that Christ's Sheep hear none but Christ's Voice; and as for you, you have no voice of Christ against me; whereas for my part, I have an heart ready to hearken to any voice of Christ that you can produce. Thus fare you well, and trouble me no more from talking with the Lord my God.* Soon after, complaint was made against him to Cardinal *Woolsey* who sent for him, but by means of Dr. *Butts*, Physitian to King *Henry* VIII, who was a favourer of Pious Men, he was chosen to be one of those Divines which were to consult about the Kings Supremacy; whereupon he went to Court, and lodged in Dr. *Butts*'s Chamber, Preaching often in *London*. At length being weary of the Court, he by the Lord *Cromwell*'s means, had a Living bestowed on him in *Wiltshire*, whither he presently removed.

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The Place was called *West-Kingston* near *Salisbury*, where he taught his Flock with all diligence and fidelity, and preached many times abroad in the Country; whereupon some *Popish* Priests drew up Articles against him, and he was much molested by the Bishop of *London*, and *Warham*, Archbishop of *Canterbury*, and was cited to appear before them at *London*. These Prelates maliciously detained him from his Cure at home for some Months, calling him three times every Week before them, which much troubled him, since they would not Preach themselves, nor suffer him to do his Duty. Hereupon he writ to the Archbishop, expostulating with him for detaining him so long from his Charge, without any just cause, but only for Preaching the Truth against divers Abuses which were crept into the Church. Yet this prevailed nothing, till at length the King rescued him out of their Hands, and at the request of the Lord *Cromwel* made him Bishop of *Worcester*. In this Office, he employed himself diligently in Teaching, Exhorting, Visiting, Correcting, and giving a good Example to his Flock by a Holy Life; Reforming all things to the utmost of his Power, and as far as the times would bear: And though he could not utterly extinguish the Relicks of Popery, yet he so ordered the matter that they should be used with as little hurt and as much profit as might be; yet neither was he quiet here, for a Person of great Power accused him to the King for Preaching Sedition, but the King was satisfied with the defence that he made.

On New-Years-Day, the Bishops used to present the King with a New-Years-Gift, and Bishop *Latimer*, among the rest, presented him with a New Testament, wrapped up in a Silk Handkerchief, with this Sentence wrought in Gold round

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it, *Fornicatores, & Adulteros judicabit Dominus*; *Whoremongers, and Adulterers God will Judge.* But the Six bloody Articles coming out, and he observing that he could not retain his Office with a good Conscience, of his own accord resigned his Bishoprick; and putting off his Rochet in his Chamber among his Friends, he gave a skip for joy, professing he felt his shoulders much lighter by being discharged of so heaven a Burthen. This was in the Year 1539. After which, he retired again to his small Parsonage at *West-kingston*. Yet he was not long here, when by the malice of certain *Popish* Priests, his Doctrine was slandered, and he was in much danger; whereupon, he had recourse to Mr. *Ralph Morris*, who had a great Interest in Archbishop *Cranmer*, by whose intreaty *Cranmer* so prevailed with the King that for the present he was freed out of all his Troubles: However, the Bishops would never let him be quiet, till at length by their means he was committed Prisoner to the Tower of *London*, where he remained till King *Edward* 6th came to the Crown.

At which time being restored to his Liberty, he continued a faithful and diligent Preacher all that Kings Reign; Preaching twice every Lord's Day, though he was Sixty Seven Years of Age. He rose to his Study Winter and Summer at two a Clock in the Morning. He evidently foresaw and foretold all those Persecutions, Miseries, and Judgments, which *England* was afterward sensible of in the Reign of Queen *Mary*, and predicted concerning himself, that his Preaching the Gospel would cost him his Life; and that *Gardiner*, Bishop of *Winchester*, who was then a Prisoner in the Tower, would be an Instrument therein. In the beginning of that Queen's Reign, he was sent for up from his Diocess by a Pursivant, of which he had notice several Hours before, and might have

gone

gone aside, but instead of Flying he prepared himself for his Journey; and when the Pursivant came said, *You are welcome my Friend; I go as willingly to* London, *to give an account of my Faith, as ever I went to any Place in the World; and I doubt not, but as God has made me worthy formerly to Preach his Word before two Excellent Princes, so he will enable me to bear witness to the Truth before the Third, either to her Eternal Comfort or Discomfort.*

The Pursivant having delivered his Letter told him, that he had no order to stay for him, and so instantly departed, his Adversaries hoping that he would have fled; but this worthy Bishop made hast to *London*, and as he rid through *Smithfield*, told his Servants about him, *that* Smithfield *had long groaned for him.* Presenting himself before the Council, he was by some of them scoft at and abused, and then committed Prisoner to the Tower; where the Almighty endued him with such a valiant Spirit, that he not only slighted the hardship of his Imprisonment, but laught to scorn the Proceedings of his Enemies. This Aged Father being kept in the cold Winter without a Fire, bid the Lieutenant's Servant tell his Master, that if he did not look better to him perchance he might decieve him. The Lieutenant imagining that he intended to make an escape charged him therewith, who replyed, *you think I shall be Burnt, but unless you let me have a Fire, I shall decieve your Expectations, for I am like to be starved with Cold.* Thus he continued a long time in the Tower, with as much patience as a Man could possibly use in his condition; and at last he was carried from thence to *Oxford* with Archbishop *Cranmer*, and Bishop *Ridley*, where they continued spending their time together in Brotherly Conference, fervent Prayer, and profitable Writing; yea, many times, *Latimer* remained so long in earnest Prayer

on

his Knees, that he was not able to rise up without help.

Three things he more particularly prayed for, 1. 'That as God had appointed him to be a Preacher of his Word, so that he would give him grace 'to persevere in defence of the Doctrine he had 'taught, and that he might give his Hearts Blood 'for the same. 2. That God of his Mercy would 'restore his Gospel to *England* once again, once 'again, which he often repeated in his Prayers, 'and that with so much fervency, as if he had 'seen God before him, and spoken to him face 'to face. 3. That the Lord would preserve the 'Princess *Elizabeth*, and make her a comfort to 'this comfortless Realm of *England*. And God 'at length graciously answer all these Petitions. In a Letter to King *Henry* 8th he thus concludes; 'Wherefore, gracious King remember your self, 'have pity upon your Soul, and think that the 'Day is near at hand when you must give an 'Account of your Office, and of the Blood which 'hath been shed by your Sword: In which day, 'that your Grace may stand stedfast, and may 'have your *Quietus* sealed with the Blood of 'Christ, which will only serve at that Day, is 'the Dayly Prayer of &c.

At length he was condemned to Dye, and was carried to be Burned with Bishop *Ridley*. When he came to the Stake, he lifted up his Eyes with an amiable and chearful countenance, saying, *Fidelis est Deus, &c. God is Faithful, who will not suffer us to be tempted above what we are able*, &c. When the Fire was kindling he said to Bishop *Ridley*, *Be of good comfort Brother, and play the Man, we shall this Day light such a Candle by God's Grace in* England, *as I trust shall never be put out.* When he was stripped to his Shroud, he appeared a very comely Person to all present; and whereas

in his Cloths he ſeemed a withered, crooked, contemptible old Father; he now ſtood bolt upright and lookt like a proper Man. While he was in the Flames, the Blood run out of his Heart in ſuch abundance, as if all that he had in his Body were now gathered thither, to the great aſtoniſhment of the Spectators, according to his former Requeſt, *that he might be ſo happy as to ſhed his Hearts Blood for the Truth.* When the Fire was kindled he cried, *O Father of Heaven receive my Soul!* And ſo graſping as it were, and embracing the Flame, having ſtroked his Face with his Hands, and bathed them a while in the Fire, he ſoon expired, ſeeming to feel little or no pain at all. He ſuffered in the Second Year of Queen *Mary*, 1555.

The Life of Mr. John Philpot, *Arch-deacon of* Winchester, *Martyr.*

John Philpot next the fiery Tryal paſt,
Shewing his Faith and Patience to the laſt.
A ſound Divine; with *Rome* at Enmity,
Preaching Chriſt's Goſpel with fidelity.
The rage of Papiſts could not make him yield
To their falſe Church; God's Truth was ſtill his ſhield.
With courage he their Blaſphemies deſies,
Their Cruelty, Idolatry, and *Lyes*,
And would proclaim the Truth, in ſpight of thoſe
That Chriſt's pure Goſpel Worſhip did oppoſe;
Accounting it an honour to partake
Of Sufferings for his bleſſed Saviour's ſake.

Thinking there was no greater dignity
On Earth, than that he might a Martyr dye.
At length he did attain what he desired.
Crying, *I bless thee Father*, He expir'd.

MR. *John Philpot* was a Knights Son, and born in the County of *Southampton*, was brought up in a Grammar-School, and sent from thence to *New-Colledge* in *Oxford*, where he studied the liberal Arts, with the *Greek* and *Hebrew* Tongues, and afterwards the Civil Law for Six or Seven Years. He had a pregnant Understanding, and singular Courage, fervent in spirit, zealous in Religion; of a free Conversation, and an abhorrer of Flattery, Hypocrisy, and Dissimulation. Leaving *Oxford* he travelled into *Italy*, where he was in some danger upon account of his Religion. When King *Edward* 6th came to the Crown, he returned to *England* again, and had many bickerings with the Popish Bishops. He preached with much success to the People in *Hantshire*, being Arch-deacon of *Winchester* all King *Edward*'s Reign.

In 1553. the First Year of Queen *Mary*, a Convocation was assembled, wherein Doctor *Weston* was Prolocutor; in the beginning whereof a Disputation was held between the Papists and Protestants, wherein Mr. *Philpot* was so earnest, that Dr. *Weston* commanded him to be silent, who replyed, *You see I have Arguments enough, whereby I am able to refel your false Positions, and therefore you compel me to hold my peace.* If you will not withdraw (quoth the Prolocutor) I will send you to Prison. 'This is not (replyed Mr. *Philpot*) 'according to your boasting at *Paul's-Cross*, when 'you declared, that in this Disputation, all Men 'should be fully answered to whatever they could 'allege; and now though I have a dosen Argu-

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'ments to offer, you will not ſuffer me to advance 'one; but I ſee a parcel of you here, who have 'lately lurked in Corners, and diſſembled with 'God and Man, are now met together to ſuppreſs 'the ſincere Truth of God's Word, and to pro-'mote your falſe Doctrines and Devices, which 'by the Sacred Scriptures you are not able to de-'fend?' Six Days after, a Mandate came from the Queen to break up this Diſputation; whereupon, Dr. *Weſton*, who had all along affronted and abuſed the Proteſtants, concluded it thus, *It is the Queens Pleaſure, that we ſhould not ſpend any more time here, and ye are well enough, for You have the Word, and we have the Sword.*

Shortly after Mr. *Philpot* was committed to Priſon, and lay a Year and an Half before he was brought to Examination. He was afterward ſent for by Dr. *Storie*, and ſome captious Queſtions being propounded to him, he was ſent Priſoner to the Biſhop of *London*'s Colehouſe, near which, in a little blind Hovel, there were a great Pair of Stocks both for the Hands and Feet. There he found a pious Miniſter of *Eſſex*, who deſired to ſpeak with him, and coming to him he much lamented his infirmity; for having ſuffered extream hardſhip in his Impriſonment, he had ſo far complied with the Biſhop of *London* as to renounce his former Opinions, and ſubſcribe a Recantation of them, and was thereupon ſet at Liberty; but he quickly felt ſuch a Hell in his Conſcience, that he could ſcarce forbear deſtroying himſelf, and had no peace in his Mind, till going to the Biſhop's Regiſter, and deſiring to ſee his Recantation he tore it in pieces; whereupon the Biſhop ſending for him, buffetted him, pluckt off a great part of his Beard, and ſent him to his Colehouſe, where Mr. *Philpot* found him very joyful under his preſent Affliction.

While Mr. *Philpot* was in the Biſhop's Colehouſe, he writ the following Letter to Mr. *John Careleſs*, then a Priſoner in the *King's-Bench*; 'Indeed my dear *Careleſs*, I am in this World in 'Hell and in the Shadow of Death; but he that 'for my Deſerts hath brought me down into Hell, 'will ſhortly lift me up into Heaven, where I 'ſhall look continually for your coming, and o-'thers of my faithful Brethren in the *King's-'Bench*: And though I tell you that I am in 'Hell in the Judgment of the World, yet aſſu-'redly, I praiſe God, I feel in the ſame the Con-'ſolation of Heaven; and this loathſome and 'horrible Priſon is as pleaſant to me, as the Walks 'in the Garden of the *King's-Bench*. And in a Letter written to his Siſter he thus concludes, 'My Diſſolution I look for daily, but the Lord 'knows how unworthy I am of ſo high an Ho-'nour, as to Dye for the Teſtimony of the Truth. 'Pray for me, that God would vouchſafe to make 'me worthy to Dye, as he hath done of long 'Impriſonment. Pray, and look for the coming 'of the Lord.

In another Letter he writes thus; , Commend 'me to Mr. *Elſing* and his Wife, and thank them 'for providing me ſome eaſe in Priſon, and tell 'them, that though my Lord's Colehouſe is very 'black, yet it is more to be deſired of the faith-'ful than the Queens Palace; the World wonder 'how we can be merry in ſuch extream miſery; 'but our God is Omnipotent, who turneth Miſe-'ry into Felicity: Believe me, there is no ſuch Joy 'in the World as the People of Chriſt have 'under the Croſs: I ſpeak by experience, therefore 'believe me, and fear nothing that the World 'can do unto you; for when they impriſon our 'Bodies, they ſet our Souls at liberty to have 'communion with God; when they caſt us down

'they

‘ they lift us up; yea, when they kill us, they do
‘ but then ſend us to Everlaſting Life; and what
‘ greater glory can there be, than to be made
‘ comformable to Chriſt our Head, which is done
‘ by Afflictions? O good God! What am I, upon
‘ whom thou ſhouldeſt beſtow ſo great a Mer-
‘ cy? *This is the Day which the Lord hath made,*
‘ *let us be glad and rejoyce in the ſame.* This is
‘ the Way, though it be but narrow, which is
‘ full of the Peace of God, and leadeth to Eter-
‘ nal Bliſs. Oh how my Heart leapeth for joy,
‘ that I am ſo near the apprehenſion thereof. God
‘ forgive me for my unthankfulneſs, and unwor-
‘ thineſs of ſuch great glory. I have ſo much
‘ Joy, that though I am in a place of Darkneſs
‘ and Mourning, yet I cannot lament, but am ſo
‘ joyful Night and Day as if I were under no
‘ Croſs at all; yea, in all my Days I was never
‘ ſo merry, the Name of the Lord be praiſed for
‘ ever and ever; and the Lord pardon my un-
‘ thankfulneſs. Our Enemies fret, fume, and
‘ gnaſh their Teeth, to ſee and hear that under
‘ this grievous Affliction we can be ſo chearful.
‘ Pray inſtantly that this Joy may never be taken
‘ from us; for it ſurpaſſeth all the Delights of
‘ this World. *This is the Peace of God which paſſeth*
‘ *all Underſtanding.* This Peace, the more God's
‘ Choſen are affected therewith, the more they
‘ feel, and therefore cannot fail, neither for Fire
‘ nor Water.

Being ſent for to the Biſhop of *London*, he asked Mr. *Philpot*, amongſt other things, how they could Sing and Rejoyce, and be ſo merry in Priſon, *Rejoycing*, as the Prophet ſaith, *in your Naughtineſs*; you do not well herein, ſaith the Biſhop, but ſhould rather lament and be ſorry. ‘ My
‘ Lord, ſays Mr. *Philpot*, the Mirth which we
‘ make, is but in ſinging certain Pſalms, as we

are commanded by St. *Paul*, *To rejoyce in the Lord, ſinging together in Hymns and Pſalms, and Spiritual Songs*; for we are in a dark comfortleſs Place, and therefore we ſolace our ſelves with ſinging of Pſalms, *leaſt* as *Solomon* ſays, *Sorrowfulneſs ſhould eat up our Hearts*; therefore, I hope, your Lordſhip will not be angry, ſeeing the Apoſtle ſaith, *If any be merry, or of an upright Mind, let him Sing*; and we do declare, that we who have an upright Mind toward God, though we be in miſery, ſolace our ſelves with Singing. The Biſhop then asked what his Judgment was about the Sacrament of the Altar: He replied, My Lord, St. *Ambroſe* ſaith, that Diſputations about matters of Faith ought to be held in the Congregation, in the hearing of the People; and that I am not bound to render an account of it to every Man privately, unleſs it be to edifie; But now I cannot declare my Opinion but I muſt run upon the Pikes and endanger my Life. Therefore, as St. *Ambroſe* ſaid to *Valentinian* the Emperor, ſo I ſay to you, *Tolle Legem & fiet Certamen*; Take away your bloody Law and I will then reaſon with you; and yet if I come into open Court, where I am bound by the Law to anſwer, I hope I ſhall not be afraid to ſpeak my Conſcience as freely, as any that ever came before you. After other diſcourſe, ſaith he, I was carried back to my Lord's Cole-houſe, where I with my Six Fellow Priſoners, Rouſe together in the Straw as cheerfully, we thank God, as others do in their Beds of Down.

Some time after, he was called before Biſhop *Bonner*, with the Biſhops of *Bath*, *Worceſter*, and *Gloceſter*; At which Conference the Biſhop of *Worceſter* ſaid, before we begin to examine him, it is beſt to call upon God for his Grace, and to

pray

pray that God would open his Heart that he may receive the Truth. Hereupon, Mr. *Philpot* kneeling down ſaid, *Almighty God, who art the Giver of all Wiſdom and Underſtanding, I beſeech thee of thine Infinite Goodneſs and Mercy in Jeſus Chriſt, to give me, moſt vile Sinner in thy Sight, the Spirit of Wiſdom to ſpeak, and make anſwer in thy Cauſe, that it may be to the conviction of the Hearers before whom I ſtand, as alſo to better my underſtanding if I be deceived in any thing.* Nay, my Lord of *Worceſter*, cryed *Bonner*, you did not well to exhort him to make any Prayer, 'For this is the thing they take 'a ſingular pride in, that they can often make 'vain Prayers, in which they much glory; for in 'this point, they are like certain arrant Here-'ticks, of which *Pliny* ſpeaks, That they daily 'ſung *Antelucanos Hymnes*; Praiſes to God before 'the dawning of the day: '*My Lord*, ſaith 'Mr. *Philpot*, *God make me and all you here preſent, ſuch Heretick as they were; for they were godly Chriſtians, with whom the Tyrants of the World were offended, for their Chriſtian Practices and Well-doing.* But this Conference ſignified nothing, for the Biſhops would not diſpute, and Mr. *Philpot* would not take their Words without Scripture or Argument; and ſo he was returned to his Colehouſe again.

He had afterwards another Diſcourſe with Dr. *Morgan*, who asked him, how he knew that he had the Spirit of God and not they? *Philpot* anſwered, *By the Faith of Chriſt that is in me.* 'Ah! 'by Faith do you ſo, cries *Morgan*, I gueſs it to 'be the Spirit of the Buttery, which your Fel-'lows had which have been burned before you, 'who were drunk the Night before they went to 'their Deaths, and I ſuppoſe went drunk to it. *Philpot* replied, *It appears by your Speeches, that you are better acquainted with the Spirit of the Buttery,*

than with the Spirit of God. Wherefore I must now tell thee, thou painted Wall and Hypocrite, in the Name of the Living God, whose Truth I have now declared to thee, that the Lord will rain Fire and Brimstone upon such Blasphemers of his Word and Holy Spirit, and such scorners of his People as thou art. What, you Rage now, says *Morgan*; *Philpot* answered, *Thy foolish Blasphemies have compelled the Spirit of God which is in me, to utter what I have said to thee, thou Enemy of all Righteousness*: Why do you judge me so, says *Morgan*? *By thy own wicked Words I judge thee*, replies Mr. *Philpot*, *thou blind and blasphemous Doctor, for it is written*, By thy Words thou shalt be Justified, and by thy Words shalt thou be Condemned; *I have spoken on God's behalf, and now I have done with thee.* *Morgan* answered, Why then I tell thee *Philpot*, thou art an Heretick and shall be Burnt, and afterwards go to Hell. *I tell thee, thou Hypocrite*, says *Philpot*, *that I value not a rush thy Fire and Faggot, neither, I thank my Lord God, do I stand in fear of the same; but for Hell, which thou threatnest me with as my Portion, it is prepared for thee, and such Hypocrites as thou art, unless you speedily repent.*

After several other Examinations, he was by *Bonner* set in the Stocks in an House alone, of which he thus writes, *God be praised, that he hath thought me worthy to suffer any thing for his Names sake; better it is to sit in the Stocks in this World, than to sit in the Stocks of a wounded Conscience.* At length he was condemned for an Heretick, whereupon he said, *I thank God, I am an Heretick out of your cursed Church, but I am no Heretick before God.* Being sent to *Newgate* he spake thus to the People by the way; *Ah Good People! Blessed be God for this Day.* Notice being given him over Night, that he should be Burned the next Day, he said, *I am ready, God grant me Strength,*

and

and a joyful Resurrection. He then went to his Chamber, and was for some Hours fervent in Prayer, giving God most hearty thanks, that he accounted him worthy to suffer for his Truths sake. Going into *Smithfield*, and the Way being very foul, the Officers took him upon their Shoulders to carry him to the Stake; whereupon he said merrily, *What will you make me a Pope?* Coming into *Smithfield*, he kneeled down saying, *I will pay my Vows in thee O* Smithfield! He then kissed the Stake and said, *Shall I disdain to suffer at this Stake when my Lord and Saviour refused not to suffer a most vile death for me.* The Fire being kindled, he was soon dispatched, and resigned up his Spiret to God, with all the alacrity and cheerfulness imaginable. He suffered in the Second Year of Queen *Mary*, 1555.

The

The Life of Thomas Cranmer, *Archbiſhop of* Canterbury.

TRue Piety fill'd Reverend *Cranmer*'s Breaſt,
His Charity can hardly be expreſt,
Nor his Humility; ſo that the ſame
A common Proverb at the length became,
Offer good *Cranmer* any injury,
And for the future he your Friend will be.
Grave Prelates their Opinions did ſubmit
To his profound incomparable Wit.
Yea, his Sage Judgment was ſo highly prized,
Princes would oft-times act what he adviſ'd.

And

And though through Humane Frailty, and for want
Of Faith he was perswaded to Recant;
Yet when in Truth's defence to Dye he came,
That hand which sign'd he first put in the Flame.
He for the Reformation firmly stood
While Living; and confirm'd it with his Blood.

Thomas Cranmer was a Gentleman by Birth, of a very Antient Family in *Nottinghamshire*, where he was brought up at School, and from thence sent to *Cambridge*: In which University he soon became such a Proficient, that he was chosen Fellow of *Jesus College*; but being afterward Married, he thereby lost his Fellowship; yet was chosen Divinity-Reader in *Buckingham-College*, but his Wife dying in Childbed, he was again Elected Fellow of *Jesus College*; and soon after commenced Doctor in Divinity. He was then chosen Fellow of the *New-College* erected by Cardinal *Woolsey* at *Oxford*; but foreseeing the danger which after followed he declined the same.

Whilst he was in *Cambridge*, the Question arose about King *Henry* 8th's Divorce from his Brother Prince *Arthur*'s Widdow, and the Plague breaking forth in *Cambridge*, he retired to *Waltham-Abbey*. At which time, the King to recreate himself, and privately to consult with the Dukes of *Norfolk*, *Suffolk*, and others in whom he confided, went to hunting to *Waltham*, ordering *Stephen Gardiner* his Secretary, and *Fox* his Almoner, to consider what was necessary to be done in the Controversie about his Marriage; these two happened to lodge in the same House at *Waltham* with Doctor *Cranmer*; who knowing him to be famous for Learning and Piety, invited him to dine with them, and asked his Advice in the matter; *Cranmer*, after much importunity answered; 'I cannot

'not say much in this weighty Business without 'Study and Meditation; but in my Opinion, 'since the King is so much troubled in Conscience 'about it, nothing can more increase it than 'these long delays, and wandring into *Romish* 'Suits; in which, whoever are once intangled 'can hardly extricate themselves out of their 'Snares. Therefore I think it best, that laying 'aside all Delays and Court-Suits, wherein the 'King hath been so long tossed, to the great 'Affliction of his Mind, the Judgment of Di-'vines both in our own and Foreign Universities 'may be desired, which may be strengthened by 'the Law of God; and as they shall prove it 'lawful or unlawful by God's Word, so let the 'King proceed, and then have the Cause deter-'min'd in his own Country, whereby he may 'live in lawful Matrimony with a cheerful Mind 'and quiet Conscience, which is much to be de-'sired by all his faithful Subjects.

Gardiner and *Fox* admiring this grave and wise Advice, as given by God, wished the King had had such Counsel given him before he sent to *Rome*; and next day coming to the King, *Fox* acquainted him with the Conference they had with Doctor *Cranmer*; though proud *Gardiner* would have had it believed, that he was the Author of this Advice; but the King not minding him, understanding that *Cranmer* was at *Waltham*, sent for him, saying, *I Judge his Counsel to be Right, and if I had known it Two Years ago, I had saved infinite Charges, and had lived with a more safe and quiet Conscience.*

Doctor *Cranmer* coming, excused himself as insufficient to be engaged in so great an Affair, and besought the King to require the Opinion of the most Learned Men in both the Universities; which the King approved of; yet obliged him to

write

write his Judgement thereof; which having performed by the Testimony of Holy Scriptures, Councils and Fathers, he presented it to the King, who having read it asked him whether he would justifie it before the Pope: *Cranmer* assured the King he would, and was thereupon dispatcht to *Rome*; other Learned Men being sent to the Foreign Universities to dispute upon this Point with the Learned Divines there; and it was unanimously concluded by them, that the Kings Marriage with Queen *Katherine* was unlawful by the Word of God.

Doctor *Cranmer*, with the Kings Ambassadors, coming to *Rome*, the Pope offering them his Foot to kiss the Earl of *Wiltshire*'s Spaniel caught his great Toe in his Mouth; and the Ambassadors scorning to kiss after the Dog the Pope pulled in his Foot again. Here *Cranmer* and the other Divines offered to defend, That *Jure Divino* (or by Divine Right) the Brother ought not to marry his Brothers Wife; but none appearing against them the Pope dismissed them. From thence, *Cranmer* travelled to the Emperor's Court at *Vienna*, challenging the Divines there to dispute with them upon that Question. But *Cornelius Agrippa*, being satisfied therein by private conference with *Cranmer*, advised the Learned Men there not to contend with him, who he assured them was in the right; so that no Man contradicting him he went from *Vienna* through all the rest of *Germany*, and returned home with the unanimous Opinions of the most Learned Men in the Universities and Courts of Princes. And others who went to all the Universities in *France* and *Italy*, came back about the same time with their Determinations in that Point, confirmed with their Publick and Authentick Seals; unanimously agreeing with those of the German Divines, that the King's Marriage

was

was utterly unlawful. In this Journey, *Cranmer* learnt all the New Teſtament by heart.

During his ſtay in *Germany Warham* Archbiſhop of *Canterbury* died, and the King reſolved Doctor *Cranmer* ſhould ſucceed him; who upon his return ſeemed very unwilling to take upon him ſuch an high Office; knowing that an Oath was to be ſworn to the Pope, doubting the iſſue of the Divorce, and not being ignorant of the King's violent diſpoſition, and the danger of diſpleaſing him; and that if he ſhould make the leaſt ſlip, ſome who envied him, would endeavour to throw him quite down, if they perceived he was like to fall; that ſudden changes were dangerous, and that the Court, to which he was a Stranger, was full of Flatteries and Deceits. He likewiſe having buried his Firſt Wife, was now fallen in love with a Young Woman whom he deſigned to marry; though he knew it was forbidden by Law, for a Prieſt to marry a Firſt or Second Wife. Upon theſe Conſiderations, he ſtaid in *Germany* Six Months after he was ſent for by the King, in hope that ſome other would have been promoted to the Archbiſhoprick in the mean while. But the times were ſo difficult, that many declined accepting of ſuch a ſlippery Place. However he married his Wife privately at *Norrimberg*, and ſoon after returned home; and notwithſtanding, he uſed all means to prevent his being made Archbiſhop, and gave the Pope's Bull into the King's Hand, ſaying, that he would never receive a Biſhoprick in *England*, but from him who was Head of *England*, nor take an Oath that was derogatory to the King's Authority; yet the King obliged him to accept of this great Dignity, and he was made Archbiſhop of *Canterbury* accordingly.

Now the whole weight of the Reformation lying upon his Hands, his Houſe for Sixteen Years together,

gether, was never without great numbers of Learned Men to assist him in determining Ecclesiastical Controversies: He had many great Enemies among the Papists, especially *Gardiner* Bishop of *Winchester*, and his Associates, who contrived how to deprive him of his Life, or at least of his Archbishopriek, by bringing him within the compass of the Six bloody Articles; which Archbishop *Parker*, who lived in Queen *Elizabeth*'s Days, thus relates, 'Dr. *Cranmer*, saith he, being grieved for the 'death of the Lord *Cromwell*, was much hated 'and threatned by the Papists, and though he 'knew the dangerous State he was in, yet he 'seemed outwardly very cheerful, because as yet 'he was in favour with the King, and by his singular Wisdom, Gravity and Modesty promoted 'the Reformation. But the King being inveigled by conversing with *Gardiner* and the *Popish* Party, they so deafned his Ears with 'daily Complaints against *Cranmer*, that their importunity had almost persuaded him, to grant 'them the Life of that most innocent Man; yet 'by God's special Providence, the love of the 'Archbishop was so rooted in his Heart, that 'when the Papists had the highest Hopes, and 'the Protestants the greatest fears of his Ruin, 'the King then resolved to provide for his Safety and Welfare.

In the mean time, haughty and malicious *Gardiner*, who was thought to have much power over the King, provoked him often to enter into disputation with him about some Points of Religion in the Kings presence; wherein the King observed, that *Cranmer* never departed from his innate Modesty and Gravity; whereas *Gardiner* rather affected Vain-glory than Truth. And *Gardiner* endeavouring by many sophistical Arguments, to lessen the Authority of the Holy Scriptures,

by

by endeavouring to prove, that those which they call the *Apostles Canons*, were of equal validity with them, *Cranmer* confuted all his Allegations by solid calm and moderate Answers, so that the King who was present told *Gardiner*, that *Cranmer* was an old weather-beaten Souldier in Divinity, and was not to be encounter'd with such fresh-water Souldiers as himself: This enraged *Gardiner* the more, and caused him to raise up as many Enemies against him as possible, persuading them, that nothing could hinder them from prosecuting their Designs if he were taken out of the Way; and many in *Canterbury*, and other Places in *Kent*, were suborned to accuse him of Heresie; yea one *Goswick* a Knight for *Bedfordshire*, said openly in Parliament, that all Heretical Sedition flowed from the Archbishop and his Family; hereupon some of the Nobility endeavoured to persuade the King to exclude him from the Council-Board, and send him Prisoner to the Tower, till the truth of these Reports might be examined, which so long as he sate in Council Men were afraid to utter or reveal. They also reported, that *Cranmer* was out of favour with the King, and would shortly be beheaded as *Cromwel* was. These Rumours the Archbishop was acquainted with, and though he appeared unconcerned, yet among his Friends he secretly bewailed the miserable condition of his Country more than his own.

In the mean time, the King took exact notice of all these treacherous designs of the Papists, and perceived whereunto they tended. One time for Recreation after Supper, the King going in his Barge upon the *Thames*, landed at *Lambeth-Stairs*, which the Archbishop's Servants observing instantly inform'd their Master, who going to the Bridge, the King commanded him to come into the Barge, and to sit down by him; he then complained

complained, that ſince the death of the Lord *Cromwell*, there were great Heats and Diviſions made by Heretical Parties about Religion, which if not ſuppreſſed, it might be feared Civil Wars and grievous Miſchiefs would ariſe; and that to appeaſe the ſame, he was adviſed by his Biſhops and Nobles, to endeavour to find out the Arch-Heretick, who was the Author of theſe Troubles, and whom, being found, he reſolved ſeverely to puniſh, yea, to commit to the Flames for preventing further diſorders.

Cranmer, though ſomewhat ſurprized, yet modeſtly anſwered, that he approved of the Counſel that the whole Flock of Hereticks was to be reſtrained by the death of the Arch-Heretick; yet with great gravity adviſed the King, not to reckon thoſe Hereticks who relyed wholly upon the Word of God, and not on the Traditions or Laws of Men. *Well*, quoth the King, *to deal plainly, we are told by many, that you are the Arch-Heretick of the Kingdom, and that in* Kent, *and your Province, you hinder the Faith eſtabliſhed in Parliament, by the Six Articles, from being received by our People, and therefore tell us plainly what you think, and what you have done concerning it.* The Archbiſhop undauntedly replyed, that he was ſtill of the ſame Opinion which he had expreſſed in Parliament when that Law was made, and that he had not offended againſt the ſame ſince it was paſſed. The King then asked him pleaſantly, whether his Bed-Chamber was not guilty of the breach of the Six Articles; *Cranmer* knowing, that by one of the Articles it was a Capital Crime for a Prieſt to marry, anſwered, that though he had married a Wife yet it was in *Germany* before he took upon him to be Archbiſhop, but for all that he had acted nothing againſt that ſevere Law; *For*, ſaid he, *after it was made I never touched my Wife,*

but

but sent her to her Kindred and Friends in Germany.

This sincere Answer, caused the King to have a great opinion of his Learning and Honesty, and smiling told him, that those Articles were not made for his sake, and acquainted him with the chief Accusations that were laid against him; which *Cranmer* knowing to be false, and forged by the Malice and Envy of his Popish Adversaries, he intreated the King that he might appear before his Accusers, whereby the Truth might be discovered; *For*, saith he, *I am not afraid to undergo the severest Tryal they can bring me to.* The King observing his Ingenuity, bid him search out the truth of his Case himself; who replying, that it would seem unequal to his Enemies that he should be judge of his own Actions: The King answered, that he would allow of no other Inquisitor of his Life, having so much confidence in him, that he knew certainly he would relate the truth of his own Deeds without Lying, whether they were good or bad; and so their Discourse ended at that time. After this, the Archbishop sent Dr. *Cox*, his Vicar-General, and Mr. *Hussey* his Secretary, with an ample Commission to find out the Plots contriv'd against him by the Papists at *Canterbury*, who spent a Month or Two to little purpose, they themselves being his secret Enemies.

In the mean time, his Adversaries at Court, were very urgent that he might be imprisoned, and then examined about the Heresies laid to his charge; supposing, that if he were once out of the King's sight they might by feigned Crimes easily procure his destruction; and the King being tired out with their Importunities told them, that if he was manifestly convinced of any Crime either against Church or State, he should be sent

to

to Prison. Hereupon, *Gardiner* and his Associates, did not doubt but to have him in the Tower the next day, and the King was resolved to see how far their Malice would proceed, and yet to secure him. Accordingly he sent Mr. *Denny*, one of his Bed-Chamber, whom he trusted more than the Papists, to *Lambeth* about Midnight to require *Cranmer* to come to him: He being roused out of his Sleep attended the King immediately, who spoke thus to him, 'All my Councellors, saith 'he, are urgent to have you imprisoned, because 'almost all *England* is defiled with Heresies, which 'they say proceeds from you, and certain Learned 'Strangers whom you maintain in your House; 'they would therefore have you in custody whilst 'the Cause is inquired after, without which 'they cannot find out the Original, and to mor-'row is appointed for the day of your Commit-'ment; Consider therefore whether it be well 'done or no.

Cranmer returned the King his hearty Thanks, for giving him this warning, saying, that he refused not to go to Prison, nor stand in Judgment, trusting to his Innocency and the clearness of his Conscience; affirming, that he would rather hazard a just Judgment than lye under unjust suspicions; only he desired, that since his Doctrine and Faith were called in question, he might be heard before Learned and equal Judges. The King pitying the honest simplicity of the Man, who would thus expose himself to the malice of his mortal Foes: 'Are you so foolish, said he? 'for if you be once removed from your Dignity, 'and from the Light and Sight of Men, many 'false and perjured Witnesses will arise against 'you, which otherwise dare not come into your 'presence? wherefore, seeing you neither provide 'for your Dignity nor Safety, I will give you

'Counsel

'Counsel that you be not overwhelmed by your 'spightful Adversaries. To morrow they will 'send for you, and will object against you many 'Crimes of Heresy, and commit you to Prison; 'do you then request them, that since you are one 'of my Privy-Council, they would deal with you 'as they would be dealt with in the like Case; 'namely, that they would produce your Accusers 'in open Judgment, whom if you are not able to 'answer you will patiently endure Imprisonment; 'but if they regard not this your just and equal 'appeal to my Presence and Audience, by deli-'vering this token to them, to supersede their 'Decree. And hereupon the King drew his Ring from his Finger, and delivering it to *Cranmer*, dismissed him.

The next Morning *Gardiner* and his Confederates met in the Council-Chamber, and sent to *Lambeth* for the Archbishop, but when he came they would not admit him in; the Nobility and Courtiers that passed by, wondered to see the Primate of all *England*, and the King's bosom Councellor thus shut out, and sitting among Footmen that waited for their Masters. Dr. *Butts* the King's Physitian was told of it, and being moved at the indignity of the Fact, went presently to drive away the Gazers, and to honour so worthy a Father with his presence. The Doctor being instantly sent for to the King; when he came in presence said, *Sir I have seen an unusual Sight, and such a thing as was never before heard of? What's that* said the King? *Cranmer*, said he, *the Primate of the Kingdom, is become some bodies Serving-man, and hath stood almost an Hour before the Council-Chamber-door, waiting for some Master: Hah*, said the King, *do my Councellors use the Primate so disgracefully*? And thereupon sent a Command, that he should be admitted into the Council-Chamber.

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When he was entred it was declared to him, that all *England* was turned from the Catholick Faith, and depraved with Heresie, which proceeded from him and his Family, and therefore he must be committed to the Tower, whilst a speedy inquisition should be made to know whether these things were true or no. *Cranmer* desired, that the Accusers, Witnesses, and Proofs, might be produced against him, and that he might have liberty to answer and defend himself, since it was very unequal that the Primate of *England*, and a Privy-Counsellor, whose Faith was never doubted of nor called in question, should be disgracefully thrown into Prison upon bare suspitions, to the prejudice of his Cause; urging many other Reasons why they should deal more favourably with him. But when neither Intreaties nor Arguments could prevail against his going to Prison, he told them he was very sorry that they forced him to appeal to the King from themselves, with whom he had so often sate in Council, and from whom he expected equal dealing upon all occasions; and thereupon delivering the King's Ring to them, he commanded them to suspend their Decree, and to present themselves before the King. *Did not I tell you*, said the Lord *Russel* (afterward Earl of *Bedford*) *that the King would never suffer him to be Imprisoned unless he were guilty of High-Treason against his Majesty.*

When they came to the King he sharply rebuked them saying, he looked for more Wisdom and Gravity amongst them, then to keep *Cranmer* out of the Council Chamber, and force him to stand at the Door among Serving-men; asking, whether any of them would endure such a disgrace? And withal, swore (striking his Hand upon his Breast) that he was more beholding to *Cranmer*, than to any Man whatsoever, and that he had tryed him,

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and found that no Prelate could exceed him in his fidelity to his King; and therefore that all that loved him, ſhould hold him in higheſt price and Eſtimation. The King ſpeaking thus, when the reſt for fear were ſilent, the Duke of *Norfolk* anſwered, that they deſign'd no hurt to the Archbiſhop, but that keeping him in cuſtody while the Inquiſition depended his innocency being diſcovered he might come out with greater credit; *But*, ſaid the King, *I will not have* Cranmer *ſo handled, nor any that are dear to me; but I perceive ſome crooked and cankered Hearts raiſe theſe Tragedies, who unleſs they be quiet, I will interpoſe my Authority to reſtrain them.* And ſo departed in a Rage, and all the Privy Councellors preſently ſhook hands with *Cranmer* deſiring to be reconciled to him, and he being of a ſweet and mild temper, readily forgave all their wrongs, and never remembred them more; and from that time he lived ſecure from all Treacheries, continuing in high favour with the King.

But while Dr. *Cox* and *Huſſey* lay loytering at *Canterbury*, doing nothing toward the Inquiſition, the King privately ſent Dr. *Lee* to inquire what was done about the Archbiſhop, who going to *Canterbury*, he by the information of ſome good Chriſtians, was induced to ſearch the Houſes of ſome Popiſh Prieſts at midnight, where he found ſeveral Letters from *Gardiner*, and others, which diſcovered the whole Conſpiracy againſt *Cranmer*, and carrying them to Court, the King began from that time to have no good opinion of the Popiſh Prelates, and acquainting *Cranmer* therewith, bid him beware of his Enemies now he knew them. Among theſe Letters one was written by the Suffragan of *Dover*, and another from Dr. *Barber* a Civilian, both of them being promoted and intruſted by the Archbiſhop, who ſend-

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ing for them into his Study; 'You are the two 'Men, said he, in whom I always put confidence, 'and with whom I trusted all my Secrets; you 'must now give me good Counsel, for I am shame-'fully abused by those with whom I have intrust-'ed my self; for these Persons have not only be-'trayed my Secrets, but have also taken upon 'them to accuse me of Heresy, and are become 'Witnesses against me. I require you therefore 'to give me faithful advice, how I may behave 'my self toward them.

Marry, quoth Dr. *Barber*, *such Villains and Knaves deserve to be presently hanged without further Tryal. Hanging is too good for them*, cryes the Suffragan of *Dover*, *and if there wants an Executioner I would be the Hangman my self.* At these Words, the Archbishop lift up his Eyes to Heaven, saying, 'O Lord and most merciful God, whom can a 'Man trust in these Days? It is true, what is 'said, *Cursed be he that trusteth in Man, and makes 'Flesh his Arm*; There was never Man used as I 'am; but thou Lord hast evermore defended 'me, and lent me one good Master (meaning the 'King) without whose protection I could not 'be safe one Day, I praise thy holy Name for it. Then pulling the two Letters out of his Bosom, he said, *Know you these Letters my Master*? With that they fell on their Knees, asking forgiveness, with many Tears, *Well*, said the meek Archbishop, *God make you both good Men, I never deserved this at your Hands, but ask God forgiveness, against whom you have highly offended.* Thus we may observe, how his Enemies used all means to deprive him of the King's favour, yet it pleased God so to over-rule his Heart, that he could never be alienated from him as long as he lived; and after his Death, the Archbishop continued in his Place during the Reign of blessed King *Edward*, and was very instrumental in promoting the Reformation.

But when Queen *Mary* came to the Crown, *Cranmer* was the principal Man whom she malign'd, upon account of his giving his judgment among other Prelates, for the lawfulness of the Divorce of her Mother Queen *Katherine*; she therefore sent Commissioners to examine him, who commanded him to give in an Inventory of his Goods, which they seized upon, and soon after he was sent Prisoner to the Tower upon pretence of Treason, but indeed for his Religion. Before he was committed his Friends perswaded him to fly, and reserve himself for better times, who courageously answered; *If I were accused of Theft, Murder, or any other Wickedness perhaps I might be easily perswaded to fly; but now I see I must be questioned, not for my Unfaithfulness towards Men, but for my Faith toward God, and concerning the truth of the Holy Scriptures against Papists; and therefore, I will rather lose my Life in the defence of the Truth, than by flying out of the Kingdom desert such a Cause.*

He was then removed from the Tower to *Oxford*, where being called before the Pope's Delegate and the Queens Commissioners, he did Obeisance to the latter, but took no notice of the former. He then made a worthy Confession before them, whereupon they proceeding to degrade him, he pull'd out an Appeal from the Pope to the next general Council; but his death being resolved on his Appeal was Rejected and he Degraded. When he came back to Prison he desired some Refreshment, having eat nothing that Day, and said, *I was before somewhat troubled, but now I thank God my Heart is at quiet.* He had not a Penny to help himself, and a charitable Gentleman bestowing some Money on him, he was like to have been brought into much trouble for it. He was kept in Prison above three Years, and the Doctors at *Oxford* used all manner of Artifices to draw him to a Recantation, removing

moving him to the Dean of Christ's Church House, where he had dainty Fare, Recreation, and whatever might entice him to forsake Christ and *embrace this present World*, with promise of Life, the Queen's Favour, his former Dignity, and what not, if with his Hand he would subscribe only a few Words by way of Recantation, which if he refused there was no hope of Pardon.

With these Flatteries and Temptations they at length prevailed with him to subscribe a Writing; after which, he never had inward quiet in his own Conscience, nor outward help from his Adversaries. For the Queen being glad of his Recantation resolved to dispatch him, appointing the time of his Death when he least expected it, and the Person that should see it performed; so that he had no notice thereof till the very Morning he was to suffer. From Prison he was brought to St. *Mary*'s Church, where Dr. *Cole*, by the Queens Order, made a Sermon, affirming therein, that God was so incensed at the slaughter of Sir *Thomas Moor*, and Doctor *Fisher*, Bishop of *Rochester* (who were beheaded by King *Henry* VIII.) that he could not be appeased by any other means than by the sacrificing of *Cranmer*. During the Sermon he was set on a Stage before the Pulpit, many being affected at such a sad Spectacle, to see him who had lived in such great Honour and Favour, stand there in a ragged Gown, torn Cloths, an old Hat, and exposed to the contempt of all Men.

Cole in his Sermon declared what Doctor *Cranmer* was condemned for, encouraging him to take his Death patiently, and rejoyced in his Conversion to the *Romish-Church*; but that Joy lasted not long. Sermon being ended, Dr. *Cranmer* entreated the People to pray for him, that God would pardon his Sin, especially his Recantation, which

moſt of all troubled his Conſcience, and which he ſaid, was contrary to the Truth that he thought in his Heart, and written for fear of Death, and upon hope of Life; *But*, ſaid he, *that Hand of mine which hath written contrary to my Heart ſhall be firſt puniſhed.* At which Words the Doctors fell into a great rage, and pull'd him down from the Stage, cauſing his Mouth to be ſtopped that he ſhould not ſpeak any more to the People. The Place appointed for his Martyrdom, was the ſame where the Biſhops *Ridley* and *Latimer* had before ſuffered. When he came thither he kneeled down and prayed, and then put off his Cloths; When the Fire was kindled and came near him, he ſtretched out his right Hand that had ſubſcribed, holding it ſo ſtedfaſt and immoveable in the Fire (only wiping his Face once with it) that all might ſee his Hand burnt, before his Body was touched with the Fire; when the Flame came to his Body he endured it patiently, ſtanding ſtill in one place, and moving no more than the Stake he was chained to, repeating ſo long as he could ſpeak, *Lord Jeſus receive my Spirit*; and ſo he peaceably gave up the Ghoſt in the Seventy-Second Year of his Age, and the Third of Queen *Mary*, 1556.

I cannot conclude this Story, without giving ſome Account of the ſignal Judgment of Heaven upon *Stephen Gardiner*, Biſhop of *Winchester*, ſo often mentioned, who was a cruel Proſecutor of the Proteſtants in the Reign of King *Henry* 8th, and yet a great Stickler for the Divorce of Queen *Katherine*, and therefore made Biſhop of *Winchester*. In the time of King *Edward* 6th, he ſeemed a Friend to the Reformation, and preached it up; but in Queen *Mary*'s Days, he was an inveterate Adverſary to the Proteſtors of the Goſpel, and particularly to the bleſſed Martyr *Cranmer* upon all

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Occasions, though he out-lived this his Arch-Enemy. For the same Day that Bishop *Ridley* and *Latimer* were burnt at *Oxford*, the Old Duke of *Norfolk* came to dine with *Gardiner*, who defered Dinner till Four a Clock in the Afternoon; at which time one of his Servants coming, as he had ordered him, to bring him the News in all hast, that Fire was put to these Servants of God, he then came rejoycing to the Duke and said, *Now let us go to Dinner*; the Table was laid, and the Bishop began to eat a few Bits heartily, but on a sudden he was taken sick, and carried from the Table to Bed, where he continued in intolerable Torment, and could void nothing either by Stool or Urine. His Tongue was black, and swelled so big, that his Mouth was not able to contain it; and his Body extreamly inflamed. In his sickness Dr. *Day*, Bishop of *Chichester*, came to visit him, and began to discourse to him of the merciful promises of God, and free Justification by the Blood of Christ; *What my Lord*, said *Gardiner*, *will you open that Gap now? Then farewel altogether; Open this Window to the People, and farewel altogether.* And the Bishop putting him in mind of St. *Peter*'s denying his Master, and that he ought not to despair, he answered, *I have denyed Christ with* Peter, *but I never repented with* Peter. Thus he continued in horrible misery for Fifteen Days, and then ended his Life.

The Life of Mr. John Fox, *Author of the Book of Martyrs.*

OUr *Fox* was oft ſurrounded with great dangers,
Yet, by God's help, made his eſcape to
And for his Learning and true Piety, (Strangers;
Was entertained with Chriſtian Charity.
At *Baſil* he the *Book of Martyrs* writ,
And after Publiſh't, for the benefit
Of future Times; that thereby we might know
What Chriſt's true Followers did undergo.
Here he deplored his Country's miſery,
O'rerun with Error and Idolatry.

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The Pope and Satan too, with all their might
Striving to put out *Englands* Gospel Light.
Yet he foresaw deliverance at hand;
And then return'd into his Native Land.
Where Persecution for the Truth did cease,
And rendred up his Soul to God in peace.

MR. *John Fox* was born at *Boston* in *Lincolnshire*, in the Year 1517. His Father died when he was young, and his Mother married again; yet his Father in law and Mother, observing his inclination to Learning put him to School, and afterwards sent him to *Brasen-Nose* College in *Oxford*, where he was Chamber-Fellow with Dr. *Nowel*, and having a ready Wit, and being withal industrious, he increased in Knowledge and Understanding to the admiration of all, and was beloved of many, and thereupon was chosen Fellow of *Magdalen* College. He had a Poetical Fancy, and in his Youth composed some *Latin* Comedies of the History of the Bible in a copious and elegant Style, but afterwards betook himself more seriously to the Study of Divinity, and appeared a Favourer of the Reformation at the time when King *Henry* 8th abolished the Pope's Supremacy.

The first Occasion of his questioning the truth of the *Romish* Religion, was the Contradictions and Repugnances therein, which yet must be allowed of without contradiction, under pain of Damnation: Hereupon, he began to set upon the study of the Antient and Modern History of the Church, wherein he used such diligence, that before he arrived to thirty, he read over all that the *Greek* and *Latin Fathers* had written about the same, with the School-Divinity, Councils, Acts, and Consistorial Decrees then extant; and had likewise attained great Skill in the *Hebrew* Tongue. He studied not

only in the day time, but often the greateſt part of the Night; and many times walked in a ſolitary Grove near the College at Midnight, continuing ſeveral Hours in Meditation and Prayer, with Tears in abundance, in his Addreſſes to Almighty God. Hereupon he was ſuſpected to diſlike the Popiſh Religion, and many Snares were laid for him; and at length being examined he made an open confeſſion of his Faith, and for the ſame was convicted and condemned by the College for an Heretick, and expelled the Houſe.

His Father in law took this occaſion to declare his diſlike of him, that he might have the better pretence to defraud him of his Eſtate, which of Right deſcended to him from his own Father, which he did accordingly, ſo that the poor Man was now deſtitute of all human Help and Comfort; however Providence provided for him, he being ſent for into *Warwickſhire* by Sir *Thomas Lucy*, to live in his Houſe and teach his Children, where he alſo married a Wife, and continued there till the fear of the Popiſh Blood-Hounds drove him from thence. His Caſe was now more deplorable than before, having a Wife to provide for, and whither to turn himſelf he knew not. At length he reſolved to go to his Father in law, who was a Citizen of *Coventry*, ſending him a Letter in the mean time to know whether he ſhould be received, who returned anſwer, *that if he would alter his Opinion, being condemned for Hereſie, which was a Capital Offence, he ſhould be welcome, otherwiſe he ſhould endanger himſelf to entertain him long.* But his Mother writ to him privately to come; and ſo it pleaſed God, that he found better Security and Entertainment in both Places than he expected, being ſometimes with his Father in law, and otherwhile at his Wives Fathers, whereby he deceived the diligence of thoſe that inquired after him,

him, and neither of his Fathers grew weary of his company.

About the end of the Reign of King *Henry* 8th he went to *London*, and having ſpent upon Neceſſaries both the Money given him by his Friends, and what he had gained by his own induſtry, he began to be again in want; but obſerve God's Providence, as he was ſitting one day in St. *Paul's-Church*, waſted with long Faſting, his Countenance pale, his Eyes hollow, and with a gaſtly Aſpect, every one avoiding a Spectacle of ſo much horror, there came a Man to him whom he had never before ſeen, and put an untold ſum of Money into his Hand, bidding him be of good comfort, and accept that ſmall Gift in good part from his Countryman, which common charity had compelled him to offer, and that he ſhould go and make much of himſelf, ſince within a few Days new Hopes were at hand, and he would be in a more certain condition for a livelihood. Mr. *Fox* could never underſtand who this Perſon was; but Three Days after, the Dutcheſs of *Richmond* ſent for him to live in her Houſe; and to be Tutor to the Earl of *Surrey*'s Children, who were now under her Care; and the Two Young Noblemen profited extreamly under his Tuition.

In that Family he continued till King *Henry*'s Death, and during the Reign of King *Edward* the 6th till Queen *Mary* came to the Crown; when a Storm of Perſecution ariſing, Mr. *Fox* was ſheltered from it by the Duke of *Richmond* his Scholar. But when he obſerved all ſorts of Men brought in trouble for profeſſing the Proteſtant Religion, ſo that there was nothing but Flight, Fire, and Gibbets, and that *Gardiner*, Biſhop of *Winchester*, was his inveterate Enemy, he began to think how to remove from thence, which the Duke having notice of, diſſuaded him from; affirming, that

it was neither agreeable to Honour nor Modesty, for him to suffer his Tutor, who had so well deserved at his Hands to be taken from him, adding, that in flying away, nothing but Banishment, Poverty, Contempt, and all kind of Miseries would attend him; and though these Evils were less than Death, yet it was not come to that extremity, neither would he suffer that it should, saying, 'That he had yet Wealth, Favour, 'Friends and the Fortune of his House, and that 'if these Mischiefs prevailed any further he 'himself would partake of the Danger, and make 'the Destruction common; that he remembred 'with what Instructions he had fortified his 'younger Years, neither had with more attenti-'on hearkened thereto, than he would with con-'stancy put them in practice. Yet when the Duke afterward perceived, that he could no longer secure him from the malice of *Gardiner*, he provided all things convenient for his departure, sending to *Ipswich* to hire a Bark, and while all things were making ready he sent him to a Farm-house to one of his Servants, with his Wife, the Companion of his Travels, who though great with Child, could not be persuaded to stay behind him.

He then went aboard, and the Bark had scarce weighed Anchor when a violent Storm arose, and raised the Waves to such a height that the most couragious Marriners began to tremble; and the following night being very dark, with much Hail and Rain, the Seamen laboured in vain, and could not possibly sail by the Compass; yet the next day toward Evening, they with much difficulty arrived again in the Harbour from whence they set out. In the mean time, a Pursivant with a Warrant from Bishop *Gardiner* had searched the Farmhouse, and pursued *Pox* to *Ipswich*, but finding

ing the Bark was already ſailed he returned toward *London*. Mr. *Fox* having notice hereof upon his coming aſhoar, he preſently took Horſe as if he was riding out of Town, but returning the ſame Night, he made an agreement with the Maſter of the Veſſel, whereby he obliged himſelf to ſet ſail again with the firſt fair Wind; and accordingly the Pilot went off at Midnight as ſoon as the Tyde was turned; and though the Sea was rough, and the Wind bluſtring, yet two Days after he, by the mercy of God, landed ſafe at *Newport-Haven* in *Flanders*; and having refreſht himſelf there for ſome Days, he with thoſe that were with him, went to *Antwerp*, and from thence to *Baſil* in *Swiſſerland*, which was a ſafe Refuge to many of the *Engliſh* in thoſe bloody times; moſt of the Miniſters which were there, maintaining themſelves by being Overſeers and Correctors to the Printing Preſſes. With theſe Mr. *Fox* aſſociated, and having in his Youth been accuſtomed to hardſhip he was the better able to ſuffer want, ſit up late, and fare meanly. And though, during his continuance there, he was full of employment, yet he began his Hiſtory of the *Acts and Monuments of the Church*, or *The Book of Martyrs*, which he after finiſhed in his own Country. He firſt penned it in *Latin*, and ſent it to *Baſil* to be Printed, where it was much eſteemed, and afterwards tranſlated the ſame into *Engliſh* for the benefit of Poſterity.

Not long after Queen *Mary* died; about which time Mr. *Fox* in a Sermon preached for the conſolation of the *Engliſh* Exiles, he with much confidence aſſured them, that the time for their return into *England* was now come; and that he declared this by God's command; The Graver Divines ſeemed much ſcandalized, and ſharply reproved him for his boldneſs, but afterwards ex-

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cuſed him by the Event, it appearing that Queen *Mary* died the Day before he uttered this Prophecy. When this happy News arrived at *Baſil*, and that Queen *Elizabeth* ſucceeded, and Religion in *England* was altered, and like ſo to continue, Mr. *Fox*, with his Wife and Two Children, which were born there, returned into *England*, and inſtead of ſeeking preferment by the Intereſt of his great Friends, and his own Deſert, lived retiredly, and confined himſelf to his Studies in proſecuting the *Book of Martyrs*, which he had begun at *Baſil*. But the Papiſts foreſeeing how much prejudice this would bring to their Cauſe, accuſed the Author of falſhood, and charged him with ſome untruths, thereby to leſſen his Credit and Authority, which he by collecting together Teſtimonies for the confirmation of what he had writ, endeavoured to refel; Divine Providence ſeeming to have protected him from Martyrdom, that he might inform the World of the number of God's worthy Saints and Servants, who were deſtroyed by the cruelty of their *Romiſh* Adverſaries.

This elaborate Work, with unwearied pains, he finiſhed in eleven Years, without the aſſiſtance of any Man, ſearching out, and writing down all the Records with his own Hand. But by this exceſſive application to ſtudy, and not allowing himſelf in ſeaſon what Nature required for its ſupport, he grew ſo weak, withered and lean, that thoſe Friends which had not ſeen him for ſome time did not know him; and yet he could by no means be perſuaded to diſcontinue his accuſtomed Labours. By this means he was reckoned a worthy Hiſtorian; but ſhortly after his other excellent Endowments began to appear. He had an admirable ability in comforting afflicted Conſciences, ſo that Perſons of all conditions applyed them-

themſelves to him upon ſuch Occaſions. He preached often, and went to viſit ſuch as could not come to him, beſtowing his ſpare Hours in Prayer and Study, and being often very earneſt in his Devotions he choſe the ſilence of the Night to perform them in. He had a Prophetical Spirit, of which we have already given an inſtance, and ſhall add One or Two more.

The Lady *Anne Heneage* lying ſick of a violent Feaver, and the Phyſicians concluding it Mortal, Mr. *Fox* was ſent for to be preſent at her diſſolution; and after, by Prayer and Inſtructions he had prepared her for death, he told her, that ſhe had done very well in fitting her ſelf for a dying Hour, but yet that ſhe ſhould recover of this Sickneſs. A Knight, who was her Son in law, whiſpered him privately, that he had not done well to diſcompoſe her Mind with hopes of Life, when the Phyſicians had given her over for Dead. To whom he replyed, *That he had ſaid no more than was commanded him, for it ſeemed good to God, that ſhe ſhould recover, which alſo came to paſs.*

Another inſtance was this; Mrs. *Honywood* had been ill of a Conſumption and Melancholy for near Twenty Years, and many Learned Phyſicians, and Pious Divines reſorted to her to cure her Body, and comfort her Mind, but all in vain; at length Mr. *Fox* being ſent for, when he came into her Chamber, all her Viſitors and Attendants appeared in a very diſconſolate condition: After he had prayed, and endeavoured to adminiſter ſpiritual Conſolation to her Mind, he told her poſitively, that ſhe ſhould not only recover of her preſent Diſtempers, but ſhould live to an exceeding great Age. She looking earneſtly upon him, ſaid, *You may as well ſay, that if I ſhould throw this Glaſs againſt the Wall, I might believe it would not break in pieces*; and having a Glaſs in her hand

Hand ſhe threw it away, which falling firſt upon a Cheſt and then to the Ground, yet neither was broke nor crackt; And the Event fell out accordingly, for the Gentlewoman being then Sixty, lived in all felicity till ſhe was Ninety Years of Age.

We have alſo a third inſtance, that Mr. *Fox* going one Day to viſit the Earl of *Arundel*, Son to the Duke of *Norfolk*, at his Houſe in the *Strand*; when he was taking his leave, the Earl went with him to the end of his Garden, where Mr. *Fox* was to take Boat, but the River being very boyſterous, the Earl perſuaded him not to venture to go in ſuch a great Tempeſt. To whom Mr. *Fox* anſwered, *ſo, my Lord, let theſe Waters deal with me, as I have in my diſcourſe declared nothing but the Truth in ſincerity to your Lordſhip.* And then entring the Boat, before they got from the Shoar the Wind ceaſed, and the River was calm and ſmooth.

He had a deliberate and reſolved contempt of all Earthly Pleaſures, and therefore declined as much as poſſible, the friendſhip of Illuſtrious and Noble Perſons, but had great familiarity with Learned and Pious Men. One of his Sons had a great mind to Travel beyond Sea, from which his Father could by no means diſſuade him. After he had ſeen ſeveral Countries, he returned in an Outlandiſh Habit, and coming to his Father, the Old Man askt him who he was; *Sir*, ſaid he, *I am your Son* Samuel. He replyed, *Oh my Son who hath taught thee to make thy ſelf ſo ridiculous as to come home in ſuch a ſtrange and uncouth Habit.* As he was once going along *London* Streets, a Woman of his Acquaintance met him, and as they diſcourſed together ſhe pulled out her Bible, telling him ſhe was going to hear a Sermon; whereupon he ſaid to her, *If you will be adviſed*

by

by me go home again; why, when shall I go to Church then, cryes she? *When you tell no body of it*, says he.

He was extraordinary charitable, and never denyed to give to any one that asked an Alms for Jesus sake; and one asking him if he knew a certain poor Man whom he used to relieve; *yes*, said he, *I remember him well, and I tell you I forget Lords and Ladies to remember such as he.* And indeed, the money which the Rich and Great Men gave him, of whose bounty he tasted liberally, he only accepted that he might be enabled to be the more bountiful to the Poor. One Day coming from Dr. *Aylmers*, Bishop of *London*, a Company of poor People importunately begged something of him, Mr. *Fox* having no Money went back to the Bishop, desiring to borrow Five Pound of him, which was readily granted, and going forth he distributed it among the Poor. Some Months after, the Bishop asked Father *Fox*, as he was called, for the Money he had borrowed of him; *I have laid it out for you*, quoth he, *and have payed it where you owed it, to the poor People that lay at your Gate.* The Bishop was so far from being offended with him, that he thanked him for being so careful a Steward for him.

At length having wasted his time and strength in all manner of Works of Piety and Charity, being full of Years he foresaw the time of his Death, and would not suffer his Sons to be present thereat, though he loved them tenderly, but sending them from home, he before their return, quietly resigned up his Spirit to God *April* 18. 1587. and was buried in *Cripplegate-Church*, where his Monument is still to be seen. In the Twenty-fourth Year of Queen *Elizabeth*'s Reign.

The Life of John Jewel, *Biſhop of* Salisbury.

IF Names Mens Natures ſometimes do foretel,
In this reſpect our *Jewel* did excell.
Who, for his Learning a Rich *Jewel* was,
And his Contemporaries did ſurpaſs.
The Reformation he did ſtrenuouſly
Defend, againſt *Rome's* vile Idolatry.
And was obliged his Country to forſake,
And live in Exile for the Goſpels ſake.
Where he lamented the Barbarity,
Uſed to his Brethren, for their conſtancy

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In the true Faith; which they courageously
Maintained, and for the same did freely Die.
Yet he oft said, their Sufferings would not last
An Age; but in a little time be past.
The Truth of which Prediction soon was seen,
And to his Country he returned again.
Where he to high Preferment quickly rose,
And did his *Popish* Enemies oppose.
And with such vigour did defend God's Cause,
That from all Pious Men he gain'd applause.

MR. *John Jewel*, was born in the Year 1522 at *Buden* in *Devonshire*, descended rather from an Antient and Good than a Rich Family; his Father left behind him Ten Children between Sons and Daughters; so that it is no wonder if this Son wanted the assistance of good Men for promoting his Studies. This *John* proving a Lad of pregnant Parts, and of a sweet Industrious Temper, was from his Youth dedicated to Learning, and with great care cultivated by his Parents and Masters, which he took so well, that in his Thirteenth Year he was admitted into *Merton-College* in *Oxford*, under one Mr. *Burrey*, who had no great Learning, nor was much addicted to the Reformation, which at that time, in the Reign of King *Henry* 8th, went on but slowly, and with much irregularity in its first motions. But his Tutor soon after committed this *Jewel* to Mr. *John Parkhurst* Fellow of this College, and afterward Bishop of *Norwich*, who was a Man both of more Learning and a better Faith, and prudently instilled into this Young Gentleman those excellent Principles, together with other Learning, that made him the Darling and Wonder of his Age.

He was afterwards removed to *Corpus-Christi-College* in the same University, and at Eighteen Years of Age took his First Degree of Batchelor

of

of Arts with general applauſe; and then proſecuted his Studies with more vigour than before, from Four in the Morning till Ten at Night. In the Year 1544 he commenced Maſter of Arts, at the Charge of his good Tutor Mr. *Parkhurſt*, who had then the Rich Rectory of *Cleve* in the Diocеſs of *Gloceſter*, which is of more value than ſome ſmall Biſhopricks; he invited Mr. *Jewel* to his Houſe once or twice a Year, and never diſmiſt him without Preſents, Money, and other things neceſſary for carrying on his Studies; and one time coming into his Chamber in the Morning, when he was to go back to the Univerſity, he ſeized upon his and his Companions Purſes, ſaying, *what Money, I wonder, have theſe miſerable, beggarly Oxonians?* And finding them very lean and empty, ſtuffed them with Money till they became both fat and weighty.

King *Edward* 6th ſucceeding his Father *Henry* 8th, the Reformation went on more regularly and ſwiftly, and *Peter Martyr* being by that Prince called out of *Germany*, and made Profeſſor of Divinity at *Oxford*, Mr. *Jewel* was one of his moſt conſtant Hearers, and by the help of Characters which he had invented for his own uſe, took down all his Lectures almoſt as perfectly as he ſpoke them. In 1551. Mr. *Jewel* took his Degree of Batchelor of Divinity; and at the ſame time, accepted of a ſmall Living called *Sunning-Well* near *Oxford*, more out of a deſire to do good than for the Sallery, which was ſmall. Thither he went once a Fortnight though he was Lame, occaſioned formerly by lying in a cold low Room, and ſtudying hard in the Night, which infirmity attended him to his Grave, which made it troubleſome to him to walk; he likewiſe preached frequently in his own College, and ſometimes to the Univerſity. Mr. *Courthop*, Cannon of *Chriſt Church*, now allowed

lowed him Forty Shillings a Year, which was a considerable Sum in those Days; and Mr. *Chambers* who was intrusted with the distributing the Charity of some *Londoners* to the poor Scholars at *Oxford*, gave him Six Pound a Year out of it to buy Books.

In 1553. King *Edward* died, and Queen *Mary* being Proclaimed, *Jewel* was one of the First that felt the fury of this Tempest; and before any Law was made, or any Order published by the Queen, he was expelled out of the College by the Fellows upon their private Authority, who had nothing to object against him but his following *Peter Martyr*; his Preaching some Doctrines contrary to Popery; and his taking Orders according to the Laws then in force; for as to his Life the Dean of the College, though a Papist, said, 'I 'should love thee *Jewel* if thou wert not a *Zu-* 'inglian (or *Calvinist*) In thy Faith I hold thee 'to be an Heretick, but surely in thy Life thou 'art an Angel; thou art very good and very ho- 'nest, but yet a *Lutheran*. He took his leave of the College in the following Words.

'In my last Lectures I have imitated the custom 'of famished Men, who when they see their 'Meat suddenly and unexpectedly taken from 'them, devour it with the greater haste and gree- 'diness. For whereas I intended thus to put an 'end to my Lectures, and perceived that I was 'like forthwith to be silenced, I made no scruple 'to entertain you (contrary to my former usage) 'with much unpleasant and ill-dressed Discourse; 'for I see I have incurred the displeasure and ha- 'tred of some, but whether deservedly or no 'I shall leave to their consideration; for I am 'persuaded, that those who have driven me from 'hence would not suffer me to live any where if 'it were in their power. But as for me I will-

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'dingly yield to the times, and if they can derive 'to themſelves any ſatisfaction from my Calamity, 'I would not hinder them from it. But as *Ariſtides*, 'when he went into Exile, and forſook his Coun-'try, prayed that they might never more think 'of him: So I beſeech God to grant the ſame 'to my Fellow Collegians, and what can they 'wiſh for more? Pardon me my Hearers, if grief 'has ſeized me, being torn from that Place againſt 'my Will, where I have paſſed the firſt part of 'my Life, where I have lived pleaſantly, and 'been in ſome Honour and Imployment. But 'why do I thus delay to put an end to my Mifery 'by my Words? Woe is me! (with extream ſor-'row and reſentment I ſpeak it) that I muſt ſay 'farewel my Studies; farewel to theſe beloved 'Houſes; farewel thou pleaſant Seat of Learning; 'farewel to my moſt delightful Converſation with 'you; farewel Young Men, farewel Lads, fare-'wel Fellows, farewel Brethren, farewel ye the 'Beloved of my Eyes, farewel all, farewel.

Thus did he take his leave of his Lecture, Fellowſhip and College, and was reduced at one blow to Poverty and Deſertion, but found a Place of Harbour for ſome time in *Broadgates Hall*, another College in the ſame Univerſity; here he met with ſome Gleams of Comfort; for the Univerſity of *Oxford*, more kind than his College, choſe him to be their Orator; in which capacity he penned a a curious Addreſs to Queen *Mary* on the behalf, and in the name of the Univerſity; declaring the ſorrow of the *Roman* Senators for dead *Auguſtus*, and their joy for the ſucceſſion of the Reigning *Tiberius*, ſo he like theirs for the death of her Brother, and her Majeſty's Acceſſion to the Throne; and that upon the aſſurance of ſeveral of her Nobles that ſhe would not alter the eſtabliſhed Religion, they had great hopes her Maje-

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ſty would defend the ſame; being confirmed therein by the Promiſe ſhe had made to the *Suffolk* and *Norfolk* Gentry, who had reſcued her out of the very Jaws of Ruin. Whilſt *Jewel* was reading this Addreſs to Dr. *Treſham*, Vice-Chancellor, the great Bell of *Chriſt-Church* (which this Doctor having cauſed to be new caſt a few days before, had Chriſtened by the Name of *Mary*) tolled, who hearing her pleaſant voice, calling him now to his beloved Maſs, he burſt out into an Exclamation, *O delicate and ſweet Harmony! O beautiful* Mary, *how muſically ſhe ſounds, how ſtrangely ſhe pleaſeth my Ears!* So Mr. *Jewel's* ſweet Pen was forced to give way to the more acceptable tinkling of this New Lady; and we may eaſily conjecture how the poor Man took it.

Being thus ejected out of all, his Humility and Compliance did but heighten the Pride and Fury of his Enemies, among whom Dr. *Marſhal*, Dean of *Chriſt-Church*, appeared moſt malicious, who had already changed his Religion twice, and afterwards twice or thrice more in the Reign of Queen *Elizabeth*. And having neither Conſcience nor Religion, was deſirous to make *Jewel's* Conſcience or Life a Papal Sacrifice. He thereupon ſends to *Jewel* by the Inquiſitors, ſeveral Popiſh Articles, to be ſubſcribed by him upon pain of Fire and Faggot, and other grievous Tortures; and the poor Man having neither time nor Friend allowed him to conſult with, took the Pen in his Hand and, ſaying, *Have you a mind to ſee how well I can write?* & Subſcribed his Name haſtily, and with great reluctance; but his Enemies knowing his great love to, and familiarity with *Peter Martyr*, nothing but his Life would ſatisfie theſe Blood-hounds, of which turn-coat *Marſhal* was the fierceſt; ſo that being forſaken of his Friends for his ſinful compliance, and ſtill pur-

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ſued like a wounded Deer by his Enemies, but more diſturbed by the inward Remorſes and Reproaches of his own Conſcience, he reſolved at laſt to fly for his Life; and it was but time, for if he had ſtayed one Night longer, or gone the right way to *London*, he had fallen into their Hands. One *Auguſtine Bernes*, a *Swiſſer*, firſt a Servant to Biſhop *Latimer*, and afterwards a Miniſter, found him on the Road lying on the Ground, almoſt dead with cold, vexation, and wearineſs (for this lame Man made his eſcape on foot) and ſetting him upon his Horſe, conveyed him to the Lady *Anne Warcups*, a Widow, who entertained him for ſome time, and then ſent him up to *London*, where he was in more ſafety.

Having changed his Lodgings in the City twice or thrice, Sir *Nicholas Throgmorton* a great Miniſter of State in thoſe times, procured him a Ship for his Tranſportation beyond the Seas. And well it had been if he had gone ſooner; but his Friend Mr. *Parkhurſt* hearing of the reſtoring of the Maſs fled forthwith, and poor Mr. *Jewel* knowing nothing of it, went to *Cleave* to beg his Advice and Aſſiſtance, being almoſt killed by his long Journey on foot in bitter Showy Weather; and being forced at laſt to return to *Oxford*, more dejected and confounded in his Thoughts than when he went out, theſe Miſeries were the occaſion of his Fall, as God's mercy was the procurer both of his Eſcape and Recovery.

For being arrived at *Franckfort* in *Germany*, in the beginning of the Second Year of Queen *Mary*'s Reign, he found there Mr. *Richard Chambers* his old Benefactor, Dr. *Horne*, afterwards Biſhop of *Winchester*, Dr. *Sands*, Biſhop of *London*, Sir *Francis Knowles*, a Privy-Councellor, and afterwards Lord Treaſurer, and his eldeſt Son, &c. who

who received him with the more kindness, because he came unexpectedly and unhoped for; and advised him to make a publick Recantation of his Subscription; which he willingly did the next Lords day in the Pulpit, in these Words, *It was my abject and cowardly Mind, and faint Heart that made my weak Hand commit this wickedness*; which when he had uttered as well as he could for Tears and Sighs, he applied himself in a fervent Prayer, first to Almighty God for his Pardon, and afterwards to the Church, the whole Auditory accompanying him with Sighs and Tears; and ever after esteeming him more for his ingenuous Repentance, than they would perhaps have done if he had not fallen.

He had not been long at *Franckfort*, before *Peter Martyr* hearing of it, often sollicited him to come to *Strasburg*; for as *Jewel*'s sufferings in *England* had been occationed by the great respect he had shown to *Peter Martyr*, whilst he lived at *Oxford*, so now *Peter Martyr* never left solliciting him till he came to *Strasburg*, where he took him to his own Table, and kept him always with him. At this Town, Mr. *Jewel* found *John Poynet*, late Bishop of *Winchester*, *Edmund Grindal* Archbishop of *York*, Sir *Edwin Sand*, and Sir *J. Cheek*, and Sir *Anthony Coke*, with several other great Men of the *English* Nation, who were fled thither for their Religion. With these he was in great esteem, which made way for his preferment in *England* when the Storm was over. *Peter Martyr* having been a long time sollicited by the Senate of *Zurick* to go thither and accept of the Place of *Hebrew* Professor, at last accepted the Office, and took Mr. *Jewel* with him, who still continued in his Family. Here he found *James Pilkington*, Bishop of *Durham*, and several others, who were maintained by the procurement of Mr. *Chambers* out of the Purses of divers

divers Merchants in *London*, till at laſt, Biſhop *Gardiner* finding who were their Benefactors, threatned he would in a ſhort time make them eat their Fingers-ends; and it was ſore againſt his Will that he proved a falſe Prophet, for he clapt up ſo many of their Benefactors in *England*, that after this there came but a ſmall ſupply from *England* to them; but then the Prince of *Wirtemberg*, and the Senators of *Zurick*, with the Foreign Divines, allowed them a tolerable Subſiſtance, and Mr. *Jewel* was provided for by *Peter Martyr*. During his Exile, which was about Four Years, he ſtudied hard, and endeavoured to comfort and confirm his Brethren; telling them, that when their Brethren endured ſuch bitter Tortures, and horrible Martyrdoms at home, they ought not to expect to fare deliciouſly in Baniſhment, concluding always with this ſaying, *Theſe things will not laſt an Age*, which he Repeated ſo often, and with ſuch Aſſurance, that many afterward thought it proceeded from a Prophetick Spirit. When the *Engliſh* left their Native Country they were all of a Piece, but ſome of them going to *Geneva* and other Places, which had embraced Mr. *John Calvin* Model of Reformation, they began to incline thereto; but Mr. *Jewel* exhorted them all as Brethren, to lay aſide all ſtrife and emulation, eſpecially about ſuch ſmall matters, leaſt thereby they ſhould greatly offend the Minds of good Men, which thing they ought to have a ſpecial care of.

November 17. 1558. It pleaſed God to remember the diſtreſſed ſtate of the Proteſtants in *England*, and put an end to their Sufferings, by removing Queen *Mary*; which News flying ſpeedily to our Exiles, they haſtened back to their own Country, to congratulate the ſucceſſion of Queen *Elizabeth* to the Crown, Mr. *Jewel* returned among the reſt, and the firſt uſe which was made of him,

was

was the nominating him to be one of the Protestant Divines, to manage the disputation which the Queen ordered to be held with the *Popish* Party in *Westminster-Abbey*, upon three Articles, Prayers for the Dead, Prayers in an unknown Tongue, the Sacrifice of the Mass, *&c.* But it came to nothing, the *Popish* Bishops refusing to comply with the Order appointed. After this, Mr. *Jewel* was made one of the Commissioners, for rectifying all such things in the Church as they found amiss, and could not be redressed by any ordinary Episcopal Power; and then visited his Native Country, endeavouring more to win his Countrymen to embrace the Reformation by good Usage, Civility, and Reason, than to terrifie and awe them by Authority; and after his return to *London*, and giving the Queen a satisfactory account of this Visitation, Mr. *Jewel* was made Bishop of *Salisbury*, vacant by the death of Mr. *John Capon*; but found his Bishoprick so miserably impoverished by his Predecessors, that he complained there was never a good Living left him that would maintain a Learned Man; *For*, said he, *the* Capon *hath devoured all, because he hath either given away or sold all the Ecclesiastical Dignities and Livings.*

In 1560. Bishop *Jewel* preached at St. *Paul's* Cross, his famous Sermon upon 1 *Cor.* 11. *Verse* 2. *For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same Night he was betrayed, took Bread*, &c. This Sermon gave a fatal blow to the *Popish* Religion here in *England*, which was before become very odious to all Men, by reason of the barbarous Cruelty used by those of that perswasion in the Reign of Queen *Mary*. But the challenge which he then made, and afterwards several times in several Places repeated, was the most stinging part of this Sermon, which was as follows:

'If any Learned Man of our Adversaries, or 'all the Learned Men that be alive, be able to 'bring any one sufficient Sentence out of any 'Old Catholick Doctor, or Father, or General 'Council, or Holy Scripture, or any one Example 'in the Primitive Church, whereby it may clearly and plainly be proved during the first Six 'Hundred Years: 1. That there was at any 'time any private Masses in the World. 2. Or 'that the People had their Common-Prayer in a 'strange Tongue that they understood not. 3. 'Or that there was then any Communion ministred unto the People under one kind. 4. Or 'that the Bishop of *Rome* was then called an Universal Bishop, or the Head of the Universal 'Church. 5. Or that the People were then 'taught to believe, that Christ's Body is really 'Substantially, Corporally, Carnally, or Naturally in the Sacrament. 6. Or that his Body is 'or may be in a Thousand Places or more at one 'time. 7. Or that the Priest did then hold up 'the Sacrament over his Head. 8. Or that the 'People did then fall down, and worship it with 'Godly Honour. 9. Or that the Sacrament was 'then, or now ought to be, hanged up under a 'Canopy. 10. Or that in the Sacrament, after 'the Words of Consecration, there remained only 'the Accidents and Shews without the substance 'of Bread and Wine. 11. Or that then the 'Priest divided the Sacrament into three Parts, 'and afterwards received himself alone. 12. 'Or that whoever had said the Sacrament is a 'Figure, a Pledge, a Token, or a Remembrance 'of Christ's Body, had therefore been adjudged 'for an Heretick. 13. Or that it was lawful then 'to have Thirty, Twenty, Fifteen, Ten, or Five 'Masses said in the same Church on one Day. '14. Or that Images were then set up in the

'Churches

‘ Churches, to the intent that People might wor-
‘ ship them. 15. Or that the Lay People, were
‘ then forbid to read the Word of God in their
‘ own Tongue. 16. Or that it was then lawful
‘ for the Priest to pronounce the Words of Conse-
‘ cration, closely or in private to himself. 17.
‘ Or that the Priest had then Authority to offer
‘ up Christ unto his Father. 18. Or to commu-
‘ nicate and receive the Sacrament for another as
‘ they do. 19. Or to apply the virtue of Christ's
‘ Death and Passion to any Man, by the means of
‘ the Mass. 20. Or that it was thought sound
‘ Doctrine to teach the People that Mass, *Ex*
‘ *opere operato* (that is, only for that it is said
‘ and done) is able to remove any part of our Sin.
‘ 21. Or, that any Christian Man called the Sa-
‘ crament of the Lord, his God. 22. Or that the
‘ People were then taught to believe, that the
‘ Body of Christ remaineth in the Sacrament, as
‘ long as the Accidents of Bread and Wine re-
‘ main there without Corruption. 23. Or that a
‘ Mouse or any other Worm or Beast, may eat the
‘ Body of Christ (for so some of our Adversaries
‘ have said and taught). 24. Or that when Christ
‘ said, *Hoc est Corpus meum* (This is my Body)
‘ the Word *Hoc* pointed not to the Bread, but to
‘ an *individuum Vagum*, as some of them say. 25.
‘ Or that the Accidents or Forms, or Shews of
‘ Bread and Wine, be the Sacraments of Christ's
‘ Body and Blood, and not rather the very Bread
‘ and Wine it self. 26. Or that the Sacrament
‘ is a Token of the Body and Blood of Christ,
‘ that lieth hidden underneath it. 27. Or that
‘ Ignorance is the Mother and Cause of true De-
‘ votion; then I shall be content to yield and sub-
‘ scribe to these Doctrines of the *Romish* Church.

This Challenge being thus published in so great an Auditory, startled the *English* Papists both at

home and abroad, but none more than ſuch of our Fugitives as had retired to *Louvain*, *Doway*, or St. *Omers* in *Flanders*; ſome of whom pretended to anſwer it; but no Man undertook it more ſtrenuouſly than Dr. *John Harding*, one of the Divines of *Louvain*, and the moſt Learned of the College. Biſhop *Jewel* and he were born in the ſame County, bred up in the ſame Grammar School, and ſtudied in the ſame Univerſity. They were both zealous Proteſtants in the Reign of K. *Edward* 6th, and both relapſed to Popery in the time of Queen *Mary*; *Jewel* for fear, and *Harding* in hope of Favour and Preferment by it; but *Jewel*'s fall may be compared to that of *Simon Peter*, which was ſhort and ſudden, he riſing again by Repentance, and *Harding*'s like that of *Simon Magus* premeditated and reſolved on, never to be reſtored again (ſo much was there in him of the gaul of bitterneſs) to his former ſtanding. Who had the better of the Day, will eaſily appear to any that conſult their Writings, by which it will appear, how much the Biſhop was too hard for him at all manner of Weapons. When Queen *Mary* died *Paul* 4th was Pope, to whom Queen *Elizabeth* ſent an Account of her coming to the Crown, which was delivered by Sir *Edward Kern*, her Siſters Reſident at *Rome*, to which the angry Prelate replyed, 'That *England* was held in Fee of the Apoſtolick 'See, that ſhe could not ſucceed being Illegiti'mate; nor could he contradict the Declaration 'made in this matter by his Predeceſſors *Clement* '7th, and *Paul* 3d. And that it was a great bold'neſs in her to aſſume the Crown without his 'conſent, for which in reaſon ſhe deſerved no fa'vour at his Hands; yet, if ſhe would renounce 'her Pretenſions, and refer her ſelf wholly to 'him, he would ſhew a Fatherly affection to her, 'and do every thing for her that could conſiſt with

with the Dignity of the Apostolick See. Which Answer being hastily and passionately made, was as little regarded by the Queen, who soon after rejected the Pope's Authority by Act of Parliament.

In 1562. Bishop *Jewel* published his Apology for the Church of *England*, giving an account of the Reasons of our departure from the Church of *Rome*; which was in such great esteem, that it was translated into most Languages in *Europe*. In 1569. Pope *Pius* 4th Published a Bull of Excommunication for depriving Queen *Elizabeth* of her Crown and Government; whereupon, Bishop *Jewel* undertook the defence of his Sovereign, and writ a Learned Examination and Confutation of that Bull. And being naturally of a spare and thin Body, he wasted it away by continual Reading, Writing, Preaching and Travelling, and thereby hastened his own Death, which happened before he was full Fifty Years of Age; of which he had a strange Foresight a considerable time before it happened, and wrote of it to several Friends, but would by no means be perswaded to abate any thing of his former excessive Labours. Though he ever governed his Diocess with great diligence, yet perceiving his Death approaching, he began a new and more severe Visitation of it, correcting the Vices of the Clergy and Laity more sharply, and Preaching oftner. Having promised to Preach at *Lacock* in *Wiltshire*, a Gentleman meeting him, and observing him by his Looks to be very ill, advised him to return home, assuring him it was better the People should want one Sermon, than to be altogether deprived of such a Preacher; yet he would not be perswaded, but went thither and preached his last Sermon out of *Galatians* 5. *Walk in the Spirit*, &c. which he could not finish without much Labour and Difficulty.

In 1571. *September* 22. he piously and devoutly pandred up his Soul into the Hands of God, having first made a very devout and Christian Exhortation to those about him, and expressing much dislike of one of his Servants, who prayed for his Recovery. He died at *Monkssorly*, when he had been a Bishop almost Twelve Years, and was buried in the middle of the Quire in *Salisbury Cathedral*. Upon his Grave-stone is fixed a Plate of Brass with the Arms of his Family, and a large Epitaph drawn up by Mr. *Humphry*. He was extreamly beloved by all Learned Men, who made a great number of *Latin*, *Greek*, and *Hebrew* Verses upon this occasion; nor has his Name been since mentioned by any Man without such Commendations as befitted so Great, so Good, so Learned and Laborious a Divine.

Having thus brought him to his Grave, I shall add some particular things concerning him, and give his Character in short.

He had Naturally a very strong Memory, which he had strangely improved by Art; Mr. *Humphry*, who writ his Life, gives several Examples of this, and among others, that *John Hooper*, Bishop of *Glocester*, before-mentioned, who was burnt in the Reign of Queen *Mary*, once to try him, writ above Forty *Irish* and *Welsh* Words; Mr. *Jewel* retiring a while and recollecting them in his Memory, after reading them twice or thrice over, said them by heart backward and forward exactly in the same Order they were set down; and another time he did the same by Ten Lines of *Erasmus*'s Paraphrase on the New Testament, the Words of which being read confusedly without Order, and again in Order by the Lord Keeper *Bacon*, Mr. *Jewel*, after a little thought, repeated them again in the right Order, and in the wrong just as they were read to him.

His

His Learning was much improved by his Exile, in which, besides his Conversation with *Peter Martyr*, and the other Learned Men at *Strasburg* and *Zurick*, and his Society with Mr. *Sands*, afterward Archbishop of *York*, who was his Bed-fellow almost all the time they were in Banishment, his Curiosity led him over the *Alps* into *Italy*, and he studied some time in *Padua*, and by the acquaintance he contracted with *Seignior Scipio*, a great Man, seems to have been very much esteemed there. He was of a pleasant Humour, extreamly civil and obliging to all; but withal of great Gravity and Sincerity, so that he extorted from his bitterest Enemies a Confession, that he lived the Life of an Angel; and though he was Lame, yet till he became a Bishop, he travelled for the most part a foot, both at home and beyond the Seas. He was contented in every condition, and endeavoured to make others so too, by telling them when he was in Exile, that neither would their Calamity last an Age, nor, was it reason they should bear no share of the Cross of Christ, when their Brethren in *England* fared so much worse.

He was a most laborious Preacher, always Travelling about his Diocess, and Preaching wheresoever he came, wherein he laboured to speak to the apprehensions of the People, hating all light, gingling Discourses and Phrases, as beneath the Dignity of that Sacred Place; yet he was careful too in the choice of his Words, and endeavoured to move the Affections of his Auditory by pathetick and zealous Applications, avoiding all high flown Expressions, and using a Grave and Sedate rather than a Sweet way of Preaching. He was of a charitable and moderate Temper to those that dissented from him about the Discipline of the Church of *England*, and used the following Expressions upon his Deathbed. *My last Sermon at*

Paul's Cross in London, and the Conference I had with some Brethren, concerning the Ceremonies and present State of our Church, was not undertaken to please any Mortal Man, or to exasperate or trouble those that thought otherwise than I did, but least either Party should prejudice the other; and that the love of God through the operation of the Holy Ghost, which is given to us, might be shed abroad in our Hearts. In a Letter to Dr. *Parkhurst*, when Bishop of *Norwich*, he thus writes; *Let your Chancellor*, saith he, *be harder but you easier; let him wound but do you heal; let him launce do you Plaister. Wise Clemency will do more good than Rigid Severity. One Man may move more with an Engine than Six with the force of their Hands.* And accordingly, he would often sit in his own Consistory with his Chancellor, Hearing, Considering, and sometimes determining Causes, concerning Matrimony, Adultery, Wills and Testaments, &c. not thinking it safe to commit all to the sole Care and Fidelity of his Chancellor and Official. But though as a Justice of Peace, he often sate in the Courts of Quarter Sessions, yet here he very rarely interposed, except his Judgment were desired concerning some Scruple of Religion, or the like difficulty; so exact was his care not to entangle himself with secular Affairs, and yet not to be wanting to his Duty in any Case.

Though he came to a Bishoprick miserably impoverished and wasted, yet he found means to exercise a prodigious Liberality and Hospitality. He built a fair Library for his Cathedral-Church, which was furnished with Books by Dr. *Goad* his Successor. His Doors stood always open to the Poor; and he would frequently send his charitable Reliefs to Prisoners; nor did he confine his Bounty to *England* only, but was liberal to Foreigners, and especially to the Protestants at *Zurich*, and the Friends of Peter Martyr,

Mistry. But perceiving the great want of Learned Men in his time, his greatest care was to have ever with him in his House, half a Dozen, or more poor Lads, which he brought up in Learning, and took much delight to hear them dispute upon Points of Grammar Learning, in *Latin*, at his Table at Dinner, improving them, and pleasing himself at the same time. And besides these, he maintained several young Students in the University, allowing them Yearly Pensions, and whenever they came to visit him, seldom dismissed them without Liberal Gratuities.

Among these, was the famous *Richard Hooker*, his Countryman, whose Parents being Poor, must have bound him out Apprentice to a Trade, had not this good Bishop allowed them a yearly Pension for his maintenance, above Seven Years before he was fit for the University; and in the Year 1567. sent him to *Oxford*, to attend on Dr. *Cole* President of *Corpus-Christi-College*, who pursuant to his Promise to the Bishop, provided him a Tutor, and a Clerk's Place in that College, which with a Contribution from his Uncle Mr. *John Hooker*, and the continued Pension of his Patron the Bishop, made him a comfortable Subsistence. In the last Year of the Bishop's Life, Mr. *Hooker* made him a Visit with a Companion of his, and they were both entertained at his own Table; and when he took his leave, the Bishop gave him good Counsel and his Blessing, but forgot to give him Money, at length bethinking himself, he sent a Servant to call him back, and said, *I sent for you, Richard, to lend you a Horse, which hath carried me many a Mile, and I think God, with much age*, giving him a Walking Staff, with which he professed he had Travelled many Parts of Germany, Adding, *I do not give but lend you my Horse, for sure you be honest and bring my Horse back to me*

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at your return this Way to Oxford; *and I do now give you Ten Groats to bear your Charges to* Exeter, *and here is Ten Groats more, which I charge you to deliver to your Mother, and tell her I send a Bishop's Blessing with it, and beg the continuance of Her Prayers for me. And if you bring my Horse back, I will give you Ten more, to carry you on foot to the College, and so God bless you good* Richard. Not long after the Bishop died; but before his Death, he recommended Mr. *Hooker* to Dr. *Sands*, then Bishop of *London*, and he afterwards became one of the most Learned Men of the Age.

To return to Bishop *Jewel*. He maintained a plentiful but sober Table, and though he eat little himself, he took care his Guests should be well supplied, entertaining them with pleasant and useful Discourse. After Dinner he heard Causes, answered Questions, and composed differences among People, who knowing his great Wisdom and Integrity, referred their Affairs to him as the sole Arbitrator, where they met with speedy, impartial, and cheap Justice. At Nine at Night he examined all his Servants how they had spent their time that Day, Commending some and Reproving others as the matter required, and then closed the Day with Prayers as he began it. After which he usually went to his Study again, and from thence to Bed, his Gentleman reading some part of an Author to him to compose his Mind, and then committing himself to his God and Saviour, he betook himself to rest.

I shall conclude with a Letter sent to him by Dr. *Peter Martyr*, upon the Account of publishing his Apology for the Church of *England*, as follows.

'By the favour of the Bishop of *London* (my worthy Prelate, and my very good Lord) there 'was brought me one of your Apologies for the 'Church of *England*, which, neither I nor any

other

'other hereabouts had seen. It is true in your
'last Letter, you rather intimated that it might
'come out, than signified that it should; but
'however it came not hither till about the middle
'of *July*. And from hence your Lordship may
consider, how much we suffer by the distance of
'Places. It hath not only given me entire satis-
'faction, who approve, and am strangely pleased
'with all you do; but to *Bullinger*, his Sons and
'Sons in Law; and it seems so very Wise, Ad-
'mirable, and Elegant, that they and other
'Learned Men can put no end to their Commen-
'dations of it, as not thinking there hath been
'any thing Printed in these times of so great
'Perfection. I do highly congratulate this great
'Felicity of your Parts, this excellent Edification
'of the Church, and the Honour you have done
'your Country; and I do most earnestly beseech
'you to go in the same way. For though we
'have a good Cause, yet the Defenders of it are
'few in comparison of its Enemies; and they now
'seem so awakened, that they have of late much
'won upon the Multitude, by the goodness of
'the Stile, and the subtility of the Sophistry of
'some of their Champions of the Papal Cause.
'But now you have by this your most Elegant
'and Learned Apology, raised such an hope in
'the Minds of all Good and Learned Men, that
'they generally promise themselves, that whilst
'you Live, the Reformed Religion shall never
'want an Advocate against its Enemies. And
'truly I am extreamly glad, that I am so happy
'to live to see that Day, which made you the Fa-
'ther of so Illustrious and Eloquent a Production.
'May the God of Heaven of his Goodness grant,
'that you may be blessed in time with many more
'such.'

The

The Life of Bernard Gilpin.

A Worthy, generous Divine was he,
And eminent for Hospitality.
A great Promoter both of Love and Peace,
And strove those cruel Discords to appease,
Upon the Northern Borders, which had been
For many Years, of bloody Broils, the Scene.
And to those barbarous People freely brought
Christ's Gospel, which he them sincerely taught.
By Popish Malice he was oft pursu'd,
Yet Providence did their Designs Elude.

And

And though he liv'd much happier times to see
He always from Ambition was so free,
Honours and Riches too he did refuse:
And where he once was fixt to stay did chuse.
Thus *Gilpin* lived, and dyed when full of Years,
With Honour passing from this Vale of Tears.

Bernard Gilpin was born at *Kentmire* in *Westmoreland*, in 1517. of an Antient and Honourable Family. When he was but a Child, a Fryar, who pretended to be a zealous Preacher, came on a Saturday Night to his Father's House, and at Supper eat like a Glutton, and drank himself drunk, yet the next Morning, in his Sermon sharply inveighed against the Sin of Drunkenness. Whereupon young *Gilpin* staring near his Mother, cryed out, *Oh Mother! do you hear how this Fellow reproves Drunkenness, and yet was drunk himself last Night*; but his Mother stopt his Mouth with her Hand, it being a mortal Sin in those times, to speak against the Romish Clergy. His Parents perceiving his inclination to Learning, concluded to make him a Scholar, and when he had passed his time with much approbation in the Grammar School, they sent him to *Oxford* in the Year 1537, where he was admitted into Queens-College, and profited exceedingly in Humane Learning. He was likewise very conversant in the Writings of *Erasmus*, which were much esteemed at that time; and studied Logick and Philosophy, having likewise learnt the *Greek* and *Hebrew* Tongues; and in a short time grew so famous for his proficiency in Knowledge, that he was one of the first who was chosen a Member of *Christ-Church*, then founded by Cardinal *Woolsey*. At that time he was not fully instructed in the true Religion, but held Disputations with *John Hooper*, afterward Bishop of *Worcester*, as also against *Peter Martyr*, who was then

then Divinity Lecturer at *Oxford*; upon which account, he had occasions to examine the Scriptures and the Ancient Fathers in the defence of his Cause, and so while he was zealously searching for the Truth he began to discern his own Errors. *Peter Martyr* used to say, that he did not value his other Adversaries, *but*, saith he, *I am much troubled for* Gilpin, *for he doth and speaketh all things with an upright Heart*; and therefore he often prayed, that God would be pleased at last to convert *Gilpin* to the Truth, whose Heart was so inclinable to Piety; and it pleased God to answer his Prayer; for *Gilpin* now took up a resolution to apply himself more earnestly to Study, and by fervent Prayer to implore the Almighty to discover his Will to him; and accordingly it pleased God in a short time to enlighten his Understanding, so that he began to perceive the Errors and Idolatry of Popery, and the necessity of separating from that Apostate Church.

Mean while, *Cuthbert Tonstal* Bishop of *Durham*, who was his Uncle, resolved to send him beyond Sea, to visit the Churches in Foreign Parts, and to allow him means for his Travels; but before he went he was appointed to Preach before King *Edward* 6th, which he performed with good approbation. Then resolving upon his Journey he had a Parsonage given him, which his Uncle persuaded him to keep, the better to maintain himself in his Travels, but he sending for a Minister whom he knew to be Learned and Religious, resigned his Parsonage to him, which the Bishop having an account of he sent for him, and chid him severely, saying, he would dye a Beggar; but he excused it, alledging that he could not keep it with a safe Conscience; *Thou shalt have a Dispensation*, saith the Bishop; *Gilpin* replyed, that he feared when he came to stand be-

fore

fore the Tribunal of Christ, it would not serve his turn to plead that he had a Dispensation.

When he came beyond Sea, he went to *Louvain*, *Antwerp* and *Paris*; and after a while the Bishop sent again to persuade him to accept of a Parsonage that he would bestow upon him; *Gilpin* returned Answer in a short time, that he had consulted with all the Learned about the matter, but more particularly with the best Writers since Christ's time, and upon mature consideration he had resolved not to accept of a Charge where he could not Officiate. Whilst he was at *Paris*, his Uncle sent him over a Book written by himself, about the Presence of Christ in the Sacrament, to be Printed there, which *Gilpin* faithfully performed. After he had been abroad Three Years, he returned into *England* in the Reign of Queen *Mary*, and beheld, to his grief, the Church of God persecuted with Fire and Faggot; and being placed by the Bishop in the Rectory of *Essingdon*, he began sharply to tax the Vices of the Clergy, and other Enormities in the Church, preaching the Doctrines of the Gospel plainly and undauntedly, which procured him many Enemies, especially among the Priests, who often accused him for an Heretick to the Bishop, but he being an Enemy to shedding of Blood for Opinions in Religion, dealt gently with him. One time the Bishop's Chaplains discoursed with him about *Luther*, and the Sacrament of the Altar, whom he answered so judiciously, that the Bishop, who was present, bid them let him alone, *for*, saith he, Bernard *hath more Learning than all of* Ye.

The Archideaconry of *Durham* being annexed to the Parsonage of *Essingdon*, Mr. *Gilpin* for some time supplied both Places, but after a while, he writ to the Bishop to give him leave to resign one

of

of them, at which his Uncle was very angry, saying, *I was always of the mind he would dye a Beggar.* Not long after, instead of these Two Livings he conferred on him the Rectory of *Houghton*, which was a great Parish, and a very fine Seat. Here he took great care to perform the Work of his Ministry among the People, and observing the miserable condition of many Places in those Parts, where the maintenance was so small that the People had no Preaching among them, he often went abroad to feed them with the Bread of Life, and took a Journey once a Year, about *Christmas*, into *Northumberland*, *Riddesdale*, and *Tindal*, because of the opportunity of so many Holy-days, where he gained much esteem, by his labouring to instruct those ignorant barbarous People, and distributing Money to the Poor; in which Journeys he was sometimes obliged to continue in the Snow all Night, making his Servant ride his Horses about, while he walkt and stirred himself to prevent perishing with Cold. One time as he was returning home, a Husbandman that was ploughing had a Horse that fell down dead, for which he made great lamentation; whereupon Mr. *Gilpin* made his Man alight, and take off the Bridle and Saddle and carry them to the next Town, and gave his Horse to the Ploughman. When he met with any poor ragged People he would bestow some of his own Cloths upon them. In the Town of *Houghton*, there was a Street of poor People, for whose relief, he every *Thursday* caused a great Pot of Meat to be boyled and distributed among them, so that he was usually called *The Father of the Poor*.

Yet could not his Piety and Charity secure him against the malice of his Enemies, of whom he had many, and who often accused him to the Bishop his Uncle, but he abhorring to shed Blood

secured

ſecured him from their rage. At length they informed againſt him to *Bonner*, the bloody Biſhop of *London*, who ſent a Meſſenger to apprehend him, whereof having notice beforehand, he prepared himſelf for Martyrdom, ordering his Steward to provide him a long Garment to go to the Stake in; but it pleaſed God by the ſudden death of Queen *Mary*, he was delivered out of danger, and ſo continued in his Pariſh, till Queen *Elizabeth*, of happy Memory came to the Throne. In the beginning of whoſe Reign, being continually ſtudious to do all the good he was able, he erected a Grammar-School in that Town, allowing a maintenance to a Maſter and Uſher, and inſtructing divers Scholars himſelf; ſo that from thence proceeded many young Men, that proved afterward very ſerviceable in the Church of God, there being great reſort to it; ſome Scholars he Tabled at his own Houſe, and others in the Town; Out of this School many were ſent yearly to the Univerſity, to ſome of whom he allowed maintenance there, whereby his Name became renowned, and he was much reſpected by the Earl of *Bedford*, who procured of the Queen the Biſhoprick of *Carliſle* for him, and ſent him his *Congé deſſier*, or the Queens Grant for it, but he returned it back with many thanks, alledging his own inſufficiency for diſcharging ſo great an Office. Not long after, he was importuned to accept of the Provoſtſhip of Queens College in *Oxford*, but he refuſed it, being altogether unwilling to remove from the Place where Providence had fixt him.

He was much given to Hoſpitality, and *William Cecil*, Lord *Burleigh*, returning out of *Scotland*, hearing of the fame of Mr. *Gilpin*, came to *Houghton*, where he was received and treated with all manner of Reſpect and Honour; who, when he had obſerved Mr. *Gilpin*'s diligence, and the great pro-

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provision he had made for the Entertainment of so unlookt for a Guest, he told him at parting, that he had heard much of him, but what he had now seen and found exceeded the report, and requested him, if he had any business at Court he would make use of him to manage it for him. He still continued his yearly Visit to *Riddesdale* and *Findal*, where he was esteemed a Prophet, and almost adored by the stupid People. One time when he was amongst them his Horses were stolen, whereupon Hue and Cry was sent abroad for Mr. *Gilpin*'s Horses; the Fellow that had stolen them hearing they were Mr. *Gilpin*'s fell a trembling, and instantly brought them back again, humbly begging his Pardon and his Blessing, protesting that he was afraid he should be thrust into Hell if he did him any wrong.

Another time being to Preach at a Town called *Rothbury*, there were deadly Feuds among the Inhabitants, so that the Men on both sides never met at Church without Bloodshed, and therefore when one Party came thither the other staid away; but Mr. *Gilpin* being in the Pulpit both Parties came to Church, one Party going into the Chancel, and the other into the Body of the Church, armed with Swords and Javelins; Mr. *Gilpin*, though somewhat moved at this unusual Spectacle, yet went on in his Sermon; but when their Weapons began to clash, and they approached each other, Mr. *Gilpin* came out of the Pulpit, and stepping to the Ringleaders of either Faction, endeavoured to perswade them to be reconciled, and though he could not prevail with them therein, yet he made them promise to continue in peace while he was in the Church, and afterwards while he continued in those Parts; then going again into the Pulpit, he inveighed severely against that barbarous and bloody Custom.

While

While he remained in that Country he went to Preach in another Church, and walking up and down before the People came, he spied a Glove hanging upon a Beam, and asking the Sexton the meaning of it, he told him it was the Glove of one in the Parish, who hung it up as a Challenge to his Enemy, with whom he would fight hand to hand, or with any other that durst take it down. Mr. *Gilpin* bid the Sexton take it down, who replyed he durst not; Says Mr. *Gilpin*, *Bring me a Stick and I will do it*, which he did accordingly and put it into his Bosom, and in his Sermon took occasion to reprove the wickedness of those inhuman Challengers, and of him particularly who had hung up the Glove, which he shewed them he had taken down, adding, that such Practices were unbecoming Christians, and persuading them to live in Love, and mutual Unity and Charity among themselves. After Sermon he distributed Money among the Poor as his manner was. He used to visit the Prisoners, Preach to them, give them Money, and brought many of them, to Repentance, and likewise procured Pardons for Criminals that were condemned to Dye, particularly upon this occasion.

A Rebellion being raised in the *North* by the Earls of *Northumberland* and *Cumberland*, Mr. *Gilpin* having intelligence thereof resolved to retire from his Country, and calling the Master and Scholars together, he exhorted them to behave themselves circumspectly, and peaceably in his absence; He then went to *Oxford*, where he continued till the Queens Army, commanded by the Earl of *Sussex*, had defeated the Rebels; but before the Army came they had seized upon *Durham*, and some of them made an excursion as far as *Houghton*, where finding Mr. *Gilpin*'s Barns full of Corn, with young fatted Cattel, and much other provi-

sion

ſion for Hoſpitality, they plundered and deſtroyed all; the Ringleader of them being a Villain whom Mr. *Gilpin* had ſaved from the Gallows. The Rebellion being ſuppreſt he returned home; and was very inſtrumental in ſaving the Lives of many ignorant Men, whom he was ſatisfied were drawn into the Rebellion for want of Underſtanding.

After the death of Biſhop *Pilkington*, who was Mr. *Gilpin*'s faithful Friend, Doctor *Barns* ſucceeded in the Biſhoprick of *Durham*. It was Mr. *Gilpin*'s cuſtom to make a Journey to *Oxford* yearly; and being once upon the Road, he obſerved a Young Man ſometimes walking, and otherwhile running before him; and thereupon demanded whence he came and whither he was going; the Youth replyed, that he came out of *Wales*, and was going for *Oxford* to be a Scholar. Mr. *Gilpin* thereupon examining him, found he underſtood *Latin* very well, and *Greek* in ſome meaſure, and told him if he would go along with him he would provide for him; the Lad was contented, and thereupon went with him to *Oxford*, and then to *Houghton*, where he improved mightily in the *Greek* and *Hebrew* Tongues, ſo that at length Mr. *Gilpin* ſent him to *Cambridge*; and this was that *Hugh Broughton*, who was afterward ſo famous a Divine.

It happened that Biſhop *Barnes* ſent to Mr. *Gilpin*, requiring him to Preach a Viſitation Sermon at ſuch a place and time as he appointed; which fell out juſt at the time when Mr. *Gilpin* was going his *Northern* Journey into *Riddeſdale*, &c. whereupon he ſent to deſire the Biſhop that another might do it, ſince he might have many to preach the Viſitation Sermon, but none would go and Preach to the ignorant Bordereis if he did not; his Servant having delivered his Meſſage, the Biſhop was ſilent, and upon his return acquaint-

ed

ed his Master therewith, who judging his silence to be giving his consent, went on his Journey; Hereupon the Bishop suspended him, which Mr. *Gilpin* much wondered at, and he with the rest of the Clergy being ordered to meet the Bishop at *Durham*, they all came accordingly, and met at the Church; Mr. *Gilpin*, said the Bishop, *I require you to preach to Day*; My Lord, says he, I am altogether unprovided, and am likewise suspended from Preaching; *I free you from that suspension*, replied the Bishop; Mr. *Gilpin* still insisted that he durst not go up into the Pulpit unprovided; *You are never unprovided*, says the Bishop, *who have got such an habit of Preaching*. Mr. *Gilpin* continued to decline it, saying, that it was a Tempting of God; but the Bishop commanded him to go instantly into the Pulpit, *Well Sir*, said Mr. *Gilpin*, *if it must be so, your Lordships Will must be done*; and after a little pause he ascended the Pulpit, and proceeded to his Sermon, and though he saw several provided to write after him, yet in his Application he sharply reproved the Enormities in that Dioceſs; 'And now, said he, (addressing himself to the Bishop) Reverend Father my Speech must be directed unto you, God hath exalted you, and will require an Account of your Government; a Reformation of what is amiss in the Church is required at your Hands, *&c.* Neither can you henceforth plead ignorance, for behold I bring these things to your Knowledge this day, and therefore what evils you shall do your self, or suffer by your connivance, hereafter you make it your own, *&c.*

His Friends hearing him discourse thus freely were in much doubt what would become of him, and some of them, after Sermon, told him with Tears, that now the Bishop had such an advan-

tage

rage against him as he had long looked for; to whom he replied, *Be not afraid, the Lord God overruleth all, and if God may be glorified, and his Truth propagated, God's will be done concerning me.* After they had dined together, all expecting the issue of this Business, Mr. *Gilpin* went to take his leave of the Bishop: *Nay*, said the Bishop, *I will bring you home*, and so went along with him to his House, and walking in the Parlour, the Bishop took him by the Hand, saying, 'Father *Gil-*'*pin*, I know you are fitter to be Bishop of *Dur-*'*ham* than I my self am to be Parson of your 'Church. I ask Forgiveness for many Errors past; 'Forgive me Father, I know you have hatcht up 'some Chickens that now seek to pick out your 'Eyes, but be sure so long as I am Bishop of *Dur-*'*ham* no Man shall injure you, and so dismist him. Mr. *Gilpin* and his Friends much rejoyced that God had so over-ruled things, that what was designed for his disgrace should turn to his greater credit.

His Body being at length worn out by his Labours and pains in his Ministry, and perceiving beforehand, that Death began to approach him, he ordered the poor People to be called together, and making a serious exhortation to them, he then took his leave of them, as he did likewise of his Scholars, Servants, and others, and *March* 24, 1583, he departed this Life, Aged 66. He was tall of Stature, Slender, and Hawk-nosed; his Cloaths were not costly but neat and clean, being frugal in all things which belonged to his Body, but bountiful to others; his Doors being always open to Scholars, Strangers, and the Poor: He kept Twenty-Four Scholars in his own House, upon whom he bestowed Meat, Drink, Cloaths, Lodging, and Learning. Having a great Parish, he entertained the Inhabitants every Lord's Day at his Table in course, from *Michaelmas* to *Easter*.

He

He beſtowed upon his School, and in Stipends to the School-Maſters Five Hundred Pounds, out of which he ſupplied the Church with ſeveral Learned Men. He was careful not only to avoid all evil, but even the leaſt appearance of it. Being full of Faith unfeigned and of good Works, he was at length laid in his Grave, like an heap of Corn in due time put into the Garner.

The Life of John Whitgift, *Archbiſhop of* Canterbury.

A *White Gift*, ſent to Earth from Heaven above,
Men to perſuade, to Unity and Love.

As

As Queen *Elizabeth* of glorious Fame,
Ingeniously was pleased him to Name.
Ev'n in his Youthful Days he did descry,
The Superstition and Idolatry
Of Popery, and from the same did fly.
A constant Preacher: yet thought all his pains
Pleasure, if others thereby reap't the gains.
The height of whose Ambition was to grow
More ripe in Knowledge, to make others know.
His Lamp was ever shining, never hid,
And when his Tongue preached not, his Actions did.
If Factions rose and differences fell,
He would persuade, but never would compel.
His real Worth raised him from one degree
Unto another; till he came to be
Advanced to the highest Dignity
I'th' Church; which he for Twenty Years did guide
In Peace; and full of Years, and Honour, dyed.

IN the Twenty-First Year of King *Henry* 8th 1530, (a Year very remarkable for the Parliament then held, wherein that proud Prelate, Cardinal *Woolsey* was attainted, and the first opposition made by the main Body of the Commons therein assembled, against the Tyrannical Usurpations of the Popish Clergy) *John Whitgift* was born at Great *Grimsby* in *Lincolnshire*, descended from the Ancient and worthy Family of the *Whitgifts* in *Yorkshire*. His Uncle *Robert Whitgift* was Abbot of *Wellow*, who, though a professed Monk, had no great opinion of Popery, and his Nephew had heard him say, 'that they and their Church 'could not long continue; for having Read the 'Scripture over; once and again, he could never 'observe, that their Religion was founded on God; and as Affairs of State were then managed, he being an understanding Man, might shrewdly guess at what shortly after ensued. Under

Under this Uncle he was educated, with ſeveral other Gentlemens Sons for ſome time; and even in his Youth had a diſlike of Popiſh Superſtitions, and well affected to the true Religion. His Uncle obſerving his towardlineſs, ſent him to *London* for his farther improvement in Learning, and entred him into St. *Pauls* School, (then called St. *Antonies*) There he boarded with an Aunt of his, who was Wife to one of the Vergers of St. *Paul's-Church*, who in a ſhort time turned him out of Doors, becauſe he refuſed to go with her to Morning Maſs, although ſome of the Cannons were very earneſt with him to comply therewith. Returning, after ſome time, home to his Parents, his Uncle finding him well improved in Learning, adviſed them to ſend him to the Univerſity of *Cambridge*, where he was placed in *Queens-College*; but diſliking ſome of the Students there he removed to *Pembroke-Hall*, where he was Pupil to that bleſſed Martyr *John Bradford*, Dr. *Ridley*. after Biſhop of *London*, being then head of the Houſe, who obſerving his forwardneſs and Piety, he was made Scholar of the Houſe. He was afterwards choſen to be Fellow of *Porterhouſe*, Dr. *Perne* being then Maſter, who had a great kindneſs for him, and when out of tenderneſs of Conſcience in Queen *Mary*'s time, Mr. *Whitgift*, upon expectation of ſome Commiſſioners that were to come down to viſit the Univerſity and ſettle Popery there, was thinking of going beyond Sea, the Doctor perceiving it, and knowing his opinion in matters of Religion, encouraged him to ſtay, promiſing to take ſuch care, that keeping himſelf quiet he ſhould be free from any moleſtation, which he faithfully performed.

Thus by the favour and connivance of the Doctor (God reſerving him for further and higher employment) he continued undiſturbed during thoſe

bloody and tempeſtuous times. But upon the diſperſing of thoſe black Clouds, which obſcured the good Parts of many worthy Men, by the happy Sunſhine of the Aſcent of the illuſtrious Queen *Elizabeth* to the Throne, this bright Star, contrary to the riſing of the Natural Sun, ſhone out bright among divers others, and diſcovered its Luſtre; and his Learning and Worth being obſerved, as well by the Univerſity as the Court, he was called firſt to a Profeſſor's Place, founded by the Lady *Margaret*, Counteſs of *Richmond*, where he demeaned himſelf ſo well, that the chief Profeſſor's Place being ſoon after vacant, he was advanced thereto. Here his Lectures upon the *Revelations*, and the Epiſtle to the *Hebrews* were much frequented and approved off. At which time he commenced Doctor in Divinity; and at the publick Act which he made maintained this Propoſition, *That the Pope is that Antichriſt*. He was next choſen Maſter of *Pembroke-Hall*, and his Fame being arrived to Court, he was ſent for to Preach before the Queen, who was ſo well pleaſed with the method and manner of his Diſcourſe, that alluding to his Name, (as ſhe uſually did, where ſhe liked, and found fit matter for ſuch Expreſſions) *This is a White Gift indeed*, ſaid ſhe, and preſently made him Maſter of *Trinity-College*, and Dean of *Lincoln*. Upon his coming to that College, he found ſome Diviſions about the Government and Ceremonies of the Church; of which Mr. *Cartwright*, Profeſſor for the Lady *Margaret*, was a principal occaſion, with whom he entred the Liſts in Writing, but by his Wiſe and moderate Carriage all things were at length ſettled in peace and quietneſs.

Ten Years he continued Governour there, and had the education of ſeveral Noblemens Sons, as the Earls of *Worceſter* and *Cumberland*, the Lord *Zouch*

Zouch, the Lord *Verulam*, and likewise Sir *Nicholas Bacon* his elder Brother, and Dr. *Babington*, afterward Bishop of *Worcester*; and within Ten Years was twice chosen Vice-chancellor of the University; in which time, by the assistance of the Queen and the Lord Treasurer, he took care to have the University Statutes Reviewed, supplied, and Amended. From thence he was removed to the Bishoprick of *Worcester*, and took leave of the University and the College in Two solemn Sermons, perswading them to maintain Peace and Unity among themselves. And finding the Revenues of the Bishoprick much impaired by some sinister Courses, by his Favour and Authority with her Majesty, not without the expence of some considerable Sums of Money, to give satisfaction to some who had got them into their Hands, for making a quiet composition, he recovered again what had been clandestinely detained, to the no small benefit of his Successors.

He had not sate above a Year, but he was made Vice-President of the Marches of *Wales*, under the right Honourable Sir *Henry Sidney*, who was at the same time Lord Deputy of *Ireland*, and Lord President of those Parts; which employment he managed with indefatigable pains, and unblameable integrity; reforming many abuses that he observed had been exercised by the Officers of that Court, and of some others that were joined in Commission with him, though he still took care to moderate the Fines and Penalties that they had incurred, whereby he gained much Love and Respect in those Parts.

While he was Bishop of *Worcester*, several complaints were made to the Queen, of divers discords and disorders in the Two Cathedral Churches of *Lichfield* and *Hereford*; whereupon by a special Commission from Her Majesty he was appoint-

ed to visit them; which he did accordingly; Reforming them, and constituting Statutes for the more peaceable Government of them both for the future.

Having continued Six Years Bishop of *Worcester*, to the great contentment and satisfaction of the People in that Diocess, he was now advanced to the highest dignity of the Church of *England*, the Archbishoprick of *Canterbury*, which became vacant by the death of Dr. *Edmond Grindal*, wherein he continued in the favour of his Soveraign during the remainder of her Reign, and for some short time after the entrance of King *James* 1st upon the Throne of *England*; constantly defending the Discipline of the Church against those that opposed the same, yet carrying himself moderately toward all that differed from him; holding likewise a Christian correspondence with the Foreign Protestant Churches; so far was he from unchurching them, and their Ministers because they were not Episcopally Ordained, that and several other high Notions, being not then advanced, though too fiercely asserted afterward by some of his Successors in that Dignity, and which were judged by divers worthy Men of the Established Church, to be one occasion of the woful Calamities that befel this Nation in the Reign of King *Charles* 1. On the contrary, this pious Prelate held a strict correspondence with Mr. *Theodore Beza*, and other Protestant Divines, who exercised another kind of Discipline, and had very different Sentiments of the Ceremonies of the Church of *England*, as is manifest by divers friendly Letters that passed between them, as Dr. *Fuller* relates in his Life.

He had the Honour to be chief Mourner at the solemn Funeral of that Heroick Princess Queen *Elizabeth* of blessed Memory, who used to salute him

him in a familiar manner, by the Name of her black Husband; and likewiſe to ſet the Crown upon the Head of her Succeſſor K. *James* 1ſt, and of his Royal Conſort Queen *Anne* of *Denmark*. About Seven Months after he had officiated at that Solemnity, returning by Barge from the Biſhop of *London*'s at *Fulham*, with whom he had been conſulting about Eccleſiaſtical Affairs, the Wind being high, and the Air very ſharp, he got a great cold in his Head; however he ventured to attend the King at *Whitehall* the next Day, being Sunday, according to his uſual cuſtom, but was there taken with a dead Palſie, whereof he died in a ſhort time after.

He was of a middle Stature, had black Hair, of a grave Countenance, and brown Complexion, ſmall timbered, nimble, and indifferent ſtrong; of a mild and moderate temper, free Heart, and bountiful Hand toward his menial Servants, and poor Neighbours, particularly toward Scholars and Strangers, many of whom reſorted to him out of *France* and *Germany*, whom he kindly entertained and liberally relieved. He was a diligent Preacher, as well after he was advanced to Preferment as before, ſo that the facetious ſaying of the ingenious Queen *Elizabeth* was not verified in him, who being ſollicited to make an excellent Divine a Biſhop, *I would willingly do it*, ſaid ſhe, *but that I am afraid I ſhall ſpoil a good Preacher*. I may add another Story, though ſomewhat from the purpoſe, to ſhew the ready wit of that famous Princeſs; Queen *Elizabeth* in her progreſs came to a certain ſmall Town, where the People complained to her that they had a very ignorant and weak Miniſter, and that there was a Cobler in the Town, who they believed could Preach better than he, humbly beſeeching her Majeſty that he might

be their Miniſter: *No*, ſays ſhe, *I think it will be better to make them both Coblers.*

But to return, this Learned Prelate ſeldom failed of Preaching every Lords Day; and while he was Biſhop of *Worceſter*, notwithſtanding his inceſſant Employments, he commonly preached in ſome Parish Church thereabouts; and when he was Archbiſhop, preacht often at *Croyden* while he reſided there, when there was a Vacation from his Attendance at Court.

He departed this Life the laſt Day of *February*, 1603. being Seventy-three Years of Age; He was Biſhop of *Worceſter* Six Years and Five Months, and Archbiſhop of *Canterbury* 20 Years, & 5 Months, and lyes buried on the South-ſide of *Croyden* Church, with a fair Monument in memory of him. His laſt Words to King *James*, who viſited him in Perſon the Day before he died, when he could hardly be underſtood, are reported to have been, *Pro Eccleſia Dei, pro Eccleſia Dei*; *For the Church of God*; *for the Church of God*; thereby intimating his care thereof to the laſt.

The principal Monuments of his Charity are, an Hoſpital built College-wiſe at *Croyden*, for a Warden, and Twenty-Eight Brothers and Sitters; and a Free School near to it, with a convenient Houſe for a School-Maſter, and a Sallery of Twenty Pounds a Year.

HE that will ſpeak *Sand*'s Praiſes well
Muſt Study what 'tis to excel.
Who daily labour'd to oppoſe
The Churches moſt inveterate Foes;
And would not ſpare the Truth to vent
Though he endur'd Impriſonment.
Nor could the terror of a Jayl,
E're make his Chriſtian Courage fail.
He for the true Religions ſake
His Native Country did forſake.
Since Chriſt himſelf allows that we
For our ſecurity may flee.
In *Germany* he did remain

During Queen *Mary*'s bloody Reign.
But when *Elizabeth* that bleſt Queen
Upon the *Engliſh* Throne was ſeen,
He home returned, and then became
A Biſhop of renowned Fame.
His Labours did at Sixty ceaſe,
Dying in Charity and Peace.

THis Learned and Famous Divine was deſcended of virtuous Parents, and educated in the Knowledge of the liberal Arts. Being well grounded in the Rudiments of Learning, he was ſent to the Univerſity of *Cambridge*, where he took the degree of Doctor in Divinity, and was afterwards made Maſter of *Katharine-Hall*, and was conſtituted Vice-Chancellour, at that very time when *John Dudley*, Duke of *Northumberland*, came thither to proclaim the Lady *Jane Gray* Queen of *England*, as Succeſſor to bleſſed King *Edward* 6th, in oppoſition to Queen *Mary*. The Duke required the Vice-Chancellour the next day after his arrival, to preach a Sermon ſuitable to the preſent occaſion; the warning was ſhort, and the buſineſs in agitation very weighty, however he undertook to Preach. So riſing at Three of the Clock next morning, he took his Bible into his Hand, and after he had prayed for ſome time he ſhut his Eyes, and then implored the Almighty, that the Book might open in that place from whence he might take a proper Text to preach upon that Day; it pleaſed God the Bible opened in the Book of *Joſhua*, Chap. 1. 16, 17, 18. Ver. *And the People anſwered* Joſhua *ſaying, All that thou commandeſt us we will do, and whitherſoever thou ſendeſt us we will go. According as we hearkened unto* Moſes *in all things, ſo will we hearken unto thee, only the Lord thy God be with thee as he was with* Moſes. *Whoſoever he be that doth rebel againſt thy Commandment, and will not hearken to thy Words in all that thou commandeſt him, he ſhall be*

put

Put to death, only be ſtrong and of a good courage. He that ſhall conſider the Auditory, the Time, and other Circumſtances, will eaſily obſerve the Text to be ſuited to the purpoſe, and as God gave the Text, ſo he gave him ſuch diſcretion, moderation and ſincerity in the managing of it, that it had great influence upon the Affections of the Hearers.

Soon after, the Duke was taken Priſoner, and Queen *Mary* proclaimed, whereupon one Mr. *Mildmay* was ſent to apprehend Dr. *Sandys*, and to carry him to the Tower of *London*, who coming to the Doctor told him, that he wondered ſo Learned a Man as he, ſhould ſo unadviſedly run himſelf into danger, *I am not aſhamed of my Bonds*, ſaid *Sandys*, *but if I could do as you can do I need not fear them; you came down Armed againſt the Queen, and now you are for the Queen; before a Traytor, now a Friend; but I cannot diſſemble, and blow hot and cold in that manner.* As he rid through *Biſhopſgate* a wicked Woman threw a great Stone at him, which gave him ſuch a blow on the Breaſt that it almoſt felld him off his Horſe; to whom he mildly ſaid, *Woman God forgive thee.* He at length came to the Tower, and one *John Bowler*, a Bigotted Papiſt, was appointed to be his Keeper, yet at-length by his Sweet and Chriſtian Carriage and Divine Exhortations, he was ſo far wrought upon that he favoured the true Religion, and became afterwards a zealous Profeſſor thereof. Upon the Inſurrection made by Sir *Thomas Wyat* of *Kent*, to prevent the Queens Marriage with King *Philip* of *Spain*, the Doctor was removed into the *Marſhalſea* in *Southwark*, where God likewiſe gave him great favour in the Eyes of his Keeper, ſo that he treated him with much kindneſs.

After Twenty-Nine Weeks impriſonment in the Tower, and Nine in the *Marſhalſea*, through the

mediation of his Friends he was ſet at liberty; but *Stephen Gardiner*, Biſhop of *Wincheſter*, who was prevailed upon to ſet him free, repenting of what he had done, uſed all means poſſible to have taken him again, yet through God's mercy, and by the help of his faithful Friends, he made his eſcape out of *London*, and got to the Seaſide to take Shipping for the Low Countries. While he ſtaid at *Milton* in *Eſſex* waiting for a Ship, he was charitably entertained by one *James Mower* and his Wife. The Woman had been married Eight Years, and never had a Child, to whom Dr. *Sandys* at parting ſaid, *Be of good comfort, for before a Year is paſt God will give you a Son*; which came to paſs accordingly; for that day Twelve Month, wanting but one Day, ſhe was delivered of a Son; ſoon after a Ship arriving, he went on board and arrived ſafe in *Flanders*.

He travelled from thence up into *Germany*, where he continued till the death of Queen *Mary*, and returned to *London* the ſame day that the famous Q. *Elizabeth* was Crowned, by whom he was afterward highly eſteemed for his ſingular Piety and Learning, to manifeſt which ſhe beſtowed great Preferments upon him. In the Year 1559. he was made Biſhop of *Worceſter*, and ſucceeded Archbiſhop *Grindal* in two Dioceſſes, namely, in that of *London*, and the Archbiſhoprick of *York*, one in the Year 1570, and the other Six Years after. He departed this Life, after he had enjoyed this laſt promotion Twelve Years, in the memorable Year 1588, being about Sixty Years of Age, and was Buried in the Collegiate Church of *Southwell* in *Nottinghamſhire*.

A Man of whom it is not eaſy to determine, whether he was more famous for his admirable Virtues, his profound Learning, or his Noble Parentage, and the Offſpring he left behind him; for

for he had many Children, three of whom were Knights, and very worthy Persons, with all gentile Qualities both of Body and Mind, but his Son Sir *Edwin Sandys*, proved the most Learned and the most useful to his Country.

The Memory of the Just shall be Blessed.

The

The Names of thoſe Worthy Divines whoſe Lives are contained in this Book.

	Page.
I. John Wickliff	1
II. John Frith	13
III. Thomas Bilney	23
IV. William Tindal	31
V. John Rogers	37
VI. Lawrence Saunders	44
VII. Biſhop Hooper	57
VIII. Rowland Taylor	62
IX. John Bradford	71
X. Biſhop Ridley	79
XI. Biſhop Latimer	87
XII. John Philpot	95
XIII. Archbiſhop Cranmer	104
XIV. John Fox	122
XV. Biſhop Jewel	132
XVI. Bernard Gilpin.	152
XVII. Archbiſhop Whitgift.	163
XVIII. Archbiſhop Sandys.	171

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